LOVE to the LIFE,

Or, some

MEDITATIONS

UPON

LOVING, and WASHING In the Blood of Christ;

TOGETHER,

With a Taste of

Gospel-Promises,

as the

CHURCHES STOCK,

or,

BELIEVERS PATRIMONY.

By R. M. *the Benjamin of his Fathers house.*

As the Father hath loved me, so have I loved you, continue ye in my Love, Jo. 15. 9.

If I wash thee not, thou hast no part with me, Jo. 13. 8.

If ye be Christs, then are ye Abrahams seed, and Heirs, according to the promise, Gal. 3. 29.

Mala mea, purè mala sunt, & mea sunt; Bona autem mea, nec pure bona sunt, nec mea sunt.

London, Printed for *B. Harris*, at the *Stationers* Arms in *Swithins Alley*. Anno 1674.

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To the Christian, and Candid Reader.

READER,

THou mayst wonder to see Me (the Benjamin of my Fathers House) to add to the Heap, and Pile of Books; If (my wickedly-wicked heart, deceive me not) not Glory (unless of God,) nor Gain (unless of Souls) have been the wheels on which I have moved, and the grand Incentives to Midwife the Babe into the World. A Book may preach when the Author dare not; when the Author cannot; yea (which is more) when the Author is not. I hope I can say (without a Flourish) that this Babe had been stifled in the womb, and not seen the Light, had not my highest Ambition (notwith-

ſtanding Brotherly Solicitation) *been my Fathers Glory, and my*
Eccl. 12 12 *Fellow Creatures Good.* Though, of making Books, there is no end, and much reading is a wearineſs to the Fleſh; *Yet, there are ſome Books, of which I may ſay, as ſome Phiſicians ſpeak of their Pills, there are* Pilula ſine quibus; *that is*, ſine quibus eſſe nolo, *without which they would not be: 'Tis true, the Bible, is the Book of Books, for that is Gods Book: yet there are ſome* Libelli ſine quibus; *ſome little Books without which*
ἐν τῷ μικρῷ τὸ μέγα. *I would not be. If this little Tract, have been preacked to the Ear, and ſhall be preſented to the Eye, then the ſtrength of* Iſrael *imprint it upon the Heart.*

Reader, *If thou findeſt not in this Book* (*Much in a Little*)
Job 8. 9. *yet wonder not, for* I am but of yeſterday, and know nothing;

or

or not; *according to the Margent. If any ſay, why do this Dwarf trouble the World, that's under a Glut of Books already? I ſhall modeſtly reply, that, though worldly praiſe, and profit, be the two Lackeys of moſt mens Labours, yet (through Grace) I have been hunting after neither.*

The Pen (by far) ſpreads it ſelf farther, then the Voice can reach, the Pen, is an artificial Tongue, and ſpeaks to the Abſent, as well as the preſent; yea, it ſpeaks not to the preſent Age only, but to the ſucceeding Ages alſo: The Pen, is a kind of Image of Eternity, and will make a Man live, when He is dead: Though the Prophets do not live for ever, *yet their Labours may;* and Abel (though dead) yet ſpeaketh; *or, is ſpoken off.* Zach. 1. 5. Heb. 11. 4.

What Solon *ſaid concerning Laws (that there were many good*

Laws made, but there wanted one Law, to make them put all those Laws in Execution;) So, I may ay concerning Books; there are many good Books written, but there wanteth one Book, to make us put those ood Books in practise: Ov such a Book were worth writing, and worth reading. I hav read of one, that was much taken with the Book of another but not finding the name of Christ in it, he could not cordyally affect it.

Augustine, with Ciceroes Hortensius.

Reader, *I doubt not, but the Name of Christ (who hath a Name above every Name) will be Legible in this little little Book, for 'tis a Narrative (according to my Stature) of Christs* Loving, *and* Washing *out of Love.*

I would hope, I shall never have cause to say concerning this Book, as Nero *did concerning*

a

a piece of his, (ultimum neſciſſem Literas) wiſhing it had never been written. God hath two Books, his Works, and his Word; the Book of the Creatures, and the Book of the Scriptures; As for this latter Book (the Holy Scriptures of Truth) they are Chriſts Letters of Credence; that when a poor deſponding, doubting, and drooping Souls cannot ſee Chriſt, it may read of a Chriſt; and hear of a Chriſt, and ſo hear from a Chriſt; Now, (though, for this Book (eſpecially) we are to bleſs God for) as there is a different Reading, and what is ſaid of a part, is true of the whole; Bleſſed is he (or ſhe) that readeth, and they that hear the words of this Propheſie, and keep thoſe ſayings, which are written therein; Yet, there are many other good Books, for which I can bleſs

Rev. 1. 3.

God especially where there is much of a Christ; most of a Christ, as Saviour, and Soveraign.

Reader, *Was not that a sad day, when the Apostles (who were so good Preachers) were forbidden preaching?* They called them, and commanded them not to speak at all, nor teach in the name of Jesus. *So, was not that a sad, and sinful day, in the time of* Justin Martyr? *The Proconsul in* Asia *forbad, that Christians should read any Books that spake of Christ.*

Acts 4.17. 18.

Clarks Eccles. Hist. 7.

In this little little Book, thou mayest read of a Jesus; the Loving *of a Jesus; the* Washing *of a Jesus; whose Name is Honey to the Mouth; Melody to the Ear, and Musick to the Heart.*

Pauls

Pauls *Epiſtles*, *and* Peters *Epiſtles*, *are Ours*, *though not in their Inſcriptions*, *yet in their Benefit. Words paſs away*, *and are forgotten*, *when writing remain: Every new Tide*, *blots out a writing in the Sand*; *and every new Term*, *ſhews the former forgotten*; *but writing deceives even Death it ſelf.*

If this Book ſhould turn to the Good of None, *yet ſhall I ſing but to the ſame Tune*, *that others of Gods Servants have done before Me*; *witneſs this place among others*: Then I ſaid, I have laboured in vain; I have ſpent my ſtrength for nought, and in vain, yet ſurely my Judgement is with the Lord, and my work (or reward) with God. *Iſa.* 49. 4

Reader, *A prevention to ſatisfie.*

tisfie every Reader, were as ridiculous, as his Attempt, who ſtudied to make a Veſtement for the Moon, that might fit her for every Interchange. If (therefore) thou beeſt curious, and critical, I cannot pretend to the leaſt hope of pleaſing Thee, for thou wilt (I fear) be finding faults, beſides the faults that are to be found.

But, leaſt this Epiſtle ſhould ſwell, and become tympanious, I will give it a timely Check.

As it is true, there is a (ſo) believing, for there muſt be a believing with the Heart; yea, with the whole Heart;
Acts 8.37. If thou believeſt with all thine heart, thou mayeſt: *And, as there is a (ſo) repenting, for there muſt be* ſorrowing after a godly manner; *or (as the Greek*
κατὰ Θεὸν.

Greek is) a ſorrowing accor- 2 *Cor.* 7.9.
ding to God: *And, as there*
is a (*ſo*) *running*; So run, 2 *Cor.* 9.24
that ye may obtain: *And, as*
there is a (*ſo*) *doing*; Bleſſed *Matth.* 24.
is that Servant, whom his 46.
Lord, when he commeth, ſhall
find ſo doing; *It is as true,*
there is a (*ſo*) *reading*; Un- *Acts* 8.30.
derſtandeſt thou what thou
readeſt? And let him that *Mar.* 13.
readeth, underſtand. *If, there-* 14.
fore, thou wouldeſt (*ſo*) *read,*
look unto Chriſt; *For*, with- *Jo.* 15. 5.
out him, thou canſt do no-
thing; *And to the Spirit*; *For*
that ſearcheth all things, yea, 1 *Cor.* 2.10
the Depths of God.

Now, that (*he*) who hath *Iſa.* 50. 4.
the Tongue of the learned,
and knows how to ſpeak a
word in ſeaſon to him that
is weary, *may ſignally bleſs*
thy Reading, unto Receiving,
and

and Relishing, and Remembring; humbly, and heartily prayeth,

READER,

Thy Friend, and Servant, for Jesus sake,

Richard Mayhew.

Vox audita perit, sed Litera scripta manebit.

LOV-

LOVING and WASHING.

Rev. 1. 5. part thereof.

Unto him that loved us, and washed us from our Sins, in his own Blood.

BEloved! As *Geneſis* begins, ſo the *Revelation* ends, this Book of God, the holy Scriptures of Truth.

The ending part of this Book, is called *Apocalypſe*, (which is the revelation of a ſecret) from ἀποκαλύπτω, a greek word which ſignifie to reveal a ſecret. Though the Old, and New Teſtament, make but one Book, yet there are many

Books in the Old, and the New Testament, that contribute to the making up of this one Book. Now, this Book of the *Revelation*, is the last (but not the least) of the New Testament.

In the Title of this Book, you have an Account of the matter
Vers. 1. contained therein: 'Tis called a Revelation: The Revelation of Jesus Christ, which God gave unto him; that is, which God committed unto him as man, for he had it of himself, as God.

In the Context, you have the Person saluting; the Persons saluted; and the Salutation it self.

1. The Person saluting. That's *John*. But what *John* was He? It was that *John*, that had such intimacy with Jesus; that *John* that lay so much in the Bosom of Jesus, as if he could not live out of it; that *John*, that appeared to be an Euangelist in his

his Goſpel; an Apoſtle, in his Epiſtles; and a Prophet in this Book of the Revelation. *John*,

The Perſons ſaluted. Theſe are the ſeven *Aſiatick* Churches. *John*, To the ſeven Churches in *Aſia*. 2.

The Salutation it ſelf. Herein you have 3.

The Matter of it. Grace, and Peace. Grace, be unto you, and Peace. Grace, and then Peace; not Peace, and then Grace; that's the beſt wear in the World, for it weares not out in wearing; if once, 'tis ever; though it may decay, it cannot dye. Grace, and Peace. Grace, be unto you, and Peace. Grace, and then Peace; the Sun and then the Light. 1.

Peace; peace of Conſcience, and that's an Anticipation of Glory, a Heaven begun here. Grace, be unto you, and Peace;

the Sun, and the Light too; the Fire, and the Heat too; Grace, and Peace too; that's the subject Matter of the Salutation.

2. The Original of this Matter. Here's Grace, and Peace, but where may they be had? whence are they derived? where do they Center? from whom are they communicated? from the Trinity in Unity; and Unity in Trinity, Father, Son, and Spirit.

Rev. 1. 4. *former part*

1. From the Father, Grace be unto you and Peace; but from whom? from him which is, and which was, and which is to come (i. e.) from the Father; from him, whose name is *Jehovah*; But, by my name *Jehovah*, was I not made known unto them. Which name *Jehovah*, signifie no less then this, which was, and is, and will be.

Rev. 1. 4. *mid part.*

Exod. 6. 3.

2. From the Spirit. And from the

the ſeven Spirits, which are before the Throne. That is (if I miſtake not) from the Spirit, called ſeven Spirits, in regard of his manifold graces, which wrought ſo powerfully in thoſe ſeven Churches, as if a particular Spirit had been in each Church. Seven Spirits; ſeven, is a note of perfection. *John* (ſpeaking of the Lamb, Chriſt Jeſus) ſaith, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the Earth. *Rev.* 1. 4. *later part.* *Rev.* 5. 6.

From the Son. And from Jeſus Chriſt; where may this Grace be had? From Jeſus Chriſt; the God of Grace, and the God of Peace. Now follows a Deſcription of Chriſts perſon. 3.

He is (thee) faithfull witneſs. One that fully, and truly, revealed Gods will, by himſelf, and his Apoſt'es. 1.

2 He is (thee) first begotten of the dead. That is, he is the first that arose from the dead, to go to Heaven. *Enoch*, and *Elias*, saw not death; the first death; they made a leap over the Grave, and were translated; they were taken into Heaven, but they dyed not. Others were raised, and lived here, but died after; neither are their Bodies yet in Heaven: Christ, therefore, is called the first begotten, because the bodily life, which we had by Generation, is restored by the Resurrection; And he is called, the first begotten of the dead, because, he had the first corporal Resurrection given, as Head of the Body the Church. There are some that dyed, and went to Heaven, as to Soul, but not as to Body; there are two (*Enoch*, and *Elias*) that dyed not, and are gone to Heaven

Heaven Soul, and Body; but for one that dyed, Christ is that onely one that's gone to Heaven, Soul, and Body.

He is (thee) Prince of the Kings of the Earth. Ye have an Emphasis upon every distinct branch of the Descr iption; thee faithfull witness; thee first begotten; and thee Prince; the King of Kings; unto him all the mighty Monarchs of the World shall strike Sail; and at his Feet shall they all cast their Scepters, when he shall personally return from Heaven, to Earth; and be (gloriously) crowned, where he was (ignominiously) crucified. Thus *John*, speak of Jesus, by way of Emphasis, Eminency, and Excellency, concerning Grace, and Peace; they being both in him formally, as in the Subject of them; and causally, as in the Fountain of them, that 3. *Rev.* 1. 5.

is,

is, in ſhort; Chriſt is the God, and Giver, of Grace, and Peace; which arrives me at my Text, *Unto him who loved us, and waſhed us, from our Sins, in his own Blood.*

Beloved! in this Text, you have the Perſon and the Prædicate.

1. The Perſon. Him; or, who; that is, Chriſt. Unto Him.

2. The Prædicate. Who loved us, and waſhed us from our Sins, in his own Blood. Now, here in you have

1. The great Affection of the Perſon; that's Loving. Who loved.

2. The greateſt Demonſtration of this Affection; that's waſhing. And waſhed: who loved, and waſhed: Loved and then waſhed; not waſhed, and then loved. And herein, you have

1. The Perſons that are waſhed, Us.

Us. But who are these? These (properly) are the seven Churches, for (unto) these do *John* write; and (of) these do *John* speak; Us: I say, these (expressively) but not (exclusively;) that is, Us, and all that have obtained like precious Faith with us, as the grand Apostle of the Circumcision wordeth it. 2 *Petr.* 1. 1.

That (from which) they are washed. Sin; yea, Sins. Who loved us, and washed us, from our Sins. 2.

That (by which) they are washed. Blood; not water, but Blood; yea, his Blood; yea, his own Blood; or, the Blood of himself; in his own Blood; or, the Blood of himself. Who loved us, and washed us, from our Sins, in his own Blood. 3. ἐν τῷ αἵματι αὐτοῦ.

The words (thus) divided, from (them) these Meditations may be deduced.

Medi-
tati-
ons.

1 That Christ hath a peculiar Peop'e, and a peculiar love for his peculiar Peop'e. Us; Not All, but Us; not Most, but Us; not every Individual, but Us; and these loved, who loved Us.

2. That Christ washeth, whom he loveth, and that from their Sins, in his own Blood. And washed us from our Sins, in his own Blood.

Meditat. 1. That Christ hath a peculiar People, and a peculiar Love for this peculiar People.

I begin with this, and shall engage it as I am more, or less, under a divine Gale, and Gust. Now, if the most excellent Glory please to smile a Methodical Discourse unto spiritual Advantage, I shall digest my Discourse into this Method; Inquiring

1. Whether Christ hath a peculiar People?

Whe-

Whether Christ hath a peculiar Love, for this peculiar People? 2.

What use may be made of this, That Christ hath a peculiar People, and a peculiar Love for his peculiar People? 3.

Whether Christ hath a peculiar People? That God, and Christ, have a People; a peculiar People; a People, above any other People; a People, above all other People, is evident. Thus God, and Christ had, under the Old Testament, witness these places. 1.

Thou art a holy People unto the Lord thy God, and the Lord hath chosen thee to be a peculiar People unto himself, above all the Nations that are upon the Earth, Deut. 14. 2.

The Lord hath avouched thee this day, to be his peculiar People, as he hath promised thee,

and that thou ſhouldeſt keep all his Commandements, Deut. 26. 18.

Thus God, and Chriſt (alſo) had under the New Teſtament, wiſneſs theſe places.

Who gave himſelf for us, that he might redeem us from all iniquity, and puriſie to himſelf a peculiar People, zealous of good works, Tit. 2. 14

But ye are a choſen generation, a royal Prieſthood, a peculiar People, that ye ſhould ſhew forth the praiſes (or vertues) of him, who hath called you out of darkneſs, into his marvellous light, 1 Pet. 2. 9.

τὰς ἀρε-τὰς.

But take one place more, which comprehend the peculiar People of God, and Chriſt, both under the Old, and New Teſtament. *For Jah hath choſen to himſelf* Jacob, *and* Iſrael *for his inheritance*, Pſalm. 135. 4. So that what was promiſed under the Old Teſtament, is performed

formed by Christ, in redeeming, and purifying his peculiar People under the New.

Whether Christ hath a peculiar Love, for this peculiar People. Beloved! I shall endeavour an evincement of this Truth, in giving you a Taste of what manner of Love Christ hath to his People. As Christ hath a peculiar People, which I have already proved, so he hath a peculiar Love to this peculiar People; now, this will appear by the Quantity, or Measure of it; and by the Quality, or Manner of it. In reference to the Measure of it. There's the Affection of Love, which is natural; and the Grace of Love, which is supernatural. But, 2. 1.

There's the Affection of Love, and that's natural, This is, or ought to be in all Men, or Women. Hath not the Husband a natu- 1.

natural Affection to the Wife, and Children? Hath not the Wife a natural Affection to the Husband, and Children? The Apoſtle (*Rom.* 1. 31.) reckons, and ranks thoſe among capital, and cardinal Sinners, that are without natural Affection.

2. There's the Grace of Love, and that's ſupernatural. Now, the Grace of Love, is in Chriſt formally, and cauſally.

1. Formally. Love is in Chriſt, as the ſubject of it; he is the
1 *Jo.* 4. 8. God of it. God is Love. Not onely lovely, and loving, but Love in the Abſtract. God, is
Jo. 1. 1. Love. Chriſt, is God. *In the beginning was the Word, and the Word was with God, and the Word was God.* As is the Height of the Lover, ſo is the Height of the Love. The Moraliſts judge of the Magnitude of Crimes, by the Perſons againſt whom they

are

are committed: And, as it was ſaid of *Gideon*, as the Man is, ſo is his Strength; Thus, it may be ſaid of Chriſt, as He is, ſo is his Love; but he is wonderfull, his name ſhall be called wonderfull; ſo is his Love; as his name is wonderful, ſo is his Love. Chriſt is a Bundle of Love; all the diſperſed Excellencies, and Loves, that are in the World, meet in him, as all the Lines meet in the Center. *Iſa.* 9. 6.

Cauſally. Love is in Chriſt, as the Fountain of it. Beloved! As Chriſt is the God of Love, ſo he is the Giver of Love, to this my Text ſpeaks, who loved us. 2.

In reference to the Manner of it. As this appears by the Quantity, or Meaſure of it; ſo it appears by the Quality, or Manner of it. Now, in a Diſcuſſion of the Manner of Chriſts Love, *But* 2.

to

to his peculiar People, there will be a Discourry of it to be a peculiar Love.

Question. But what Manner of Love, is Christs Love?

Solution. What manner of Love, is Christs Love, is that the Question? Give me leave (then) to say, 'tis much more easie to say, what it is not, then what it is: My Line is too short to sound this Bottom; what's a Muscle-shel to empty an Ocean! In Christ, there are deep Riches that cannot be sounded; and rich Deeps that cannot be exhausted; I shall therefore promise but a Taste of this Love.

What manner of Love.

1. *Attracting* Christs Love, is attracting Love. 'Tis no more connatural to the Loadstone, to draw Iron to it; then for the Love of Christ, to draw Love out of the Christian. 'Tis said of *Mary Magdalene*, that much was for-

Luk. 7. 47.

given

given her, for she loved much. Not that her much Loving, was the cause of her much Forgiving; but Christ forgiving her much, she loved much. I drew them with Cords of a man, with bands of Love. As the Banner Christ display, so the Cord by which he draw, is Love. His Love hath a Magnetick vertue. *Hos.* 11. 4.

Christs Love, is abounding Love. Had *David* a Cup running over? Oh what hath Christ then the Lord of *David!* But, *David* saith, *Thou preparest a Table before me, in the presence of mine Enemies: thou anointest mine head with Oyl; my Cup runneth over.* Beloved! The Cup of Christs Love, is not only full, but it runs over; This *Nilus* over flows her Banks in Winter, as well as Summer. Christ, loveth his, as he loveth himself; Yea, he seemeth to love his

2. *Abounding.*

Psal. 23. 5.

his above himself, for, he loveth them, and out of Love dyeth for them. *I lay down my life for the Sheep.* Now, hath not Christ a peculiar People? and is not this a peculiar Love, that he hath for this peculiar People?

Jo. 10.15.

3. *Abiding.* Christs Love, is abiding Love. Christ, doth not carry it towards a Christian, as *Ammon* towards *Tamar* (2 *Sam.* 13. 15.) who seemed to love one day, and hate another, who (seemingly) loved one hour, and (really) hated another. 'Tis said, the Man was sick for her, till he had satisfied his Luſt upon her, but then he hated her exceedingly; or (according to the Margent) he hated her with great hatred greatly; So that the hatred, wherewith he hated her, was greater then the Love, wherewith he loved her: But Christs

Christs Love, is an abiding Love; *Having lov d his own which were in the World, he loved them unto the end*; that is, World without end. Christs Love, is a lasting, yea, an everlasting Love; this Love will last, as long as the Christian lasteth; as long as Christ lasteth. ONCE and EVER, is Loves Motto. Christ, (once) loving (ever) loveth; is not this (then) a peculiar Love?

Jo. 13. 1.

Semèl & Simùl.

4. Constraining.

Christs Love, is a constraining Love. *The Love of Christ constraineth us, because we thus judge: that if one dyed for all, then were all dead.* The Love of Christ constraineth; or, hemmeth in; keepeth in. The Love of Christ hath a mighty Influence, it hemmeth in; keepeth in, as the Greek word signifieth. It is a Metaphor taken from a Creature that is hemmed in, so that there is no evasion.

2 Cor. 5. 14.

συ ἔχω.

Go

Luke 14. 23. *Go into the high wayes, and hedges and compel them to come in, that my House may be filled.* Not in a way of hasty violence, but in a way of gracious Influence: Or go, and preach my Love, and this shall have a singular, and signal Influence! Is not this (then) a peculiar Love?

5. *Delighting.* Christs Love, is a delighting Love. Love, is Christs Element, and he is in his Element when he is loving, and manifesting his Love. *His Delights were with the Sons of Men.* There is a Love of pity; thus Christ beheld the profound Moralist, and loved him: There is (also) a Love of Complacence, and Delight. *He retaineth not his Anger for ever, because he delighted in Mercy.* Is not this (now) a peculiar Love?

Pro. 8. 31.

Mich. ult. 18.

6. *Overcoming.* Christs Love, is overcoming Love. If Christ lay Seige

a Soul in a way of Mercy; in way of tender Mercy; in a way of Bowels of tender Mercy, he takes the Soul captive. Belovd! Christ hath a better way to take Souls, then Generals have to take Castles, &c. they lay siege, and are necessitated many times to storm the Castle; to scale the Walls &c. But Christ, when he lays Siege in a way of discriminating Love, he presently works the Souls unto a Rendition; he makes the Soul willing to give up it self to him by way of Surrender; as it takes Christ for Saviour, so it gives up it self to Christ as Soveraign. A *Roman* General, besieging a Town, a Friend of his asked an Account of his proceedings; to whom he replied in three words: *I came, beheld, and overcame.* Thus Christ, make a quick Dispatch with the Soul; He

Veni; Vidi: Vici.

did

did but ſpeak for *Matthew*, an
he had him: *Matthew*, was g
thering the Emperors Tolls, an
Tributs; now Chriſt did bu
Mat. 9. 9. ſay to him, *Follow me*, but h
aroſe, and followed him. N
ſooner did Chriſt lay ſiege t
Zacheus, but he made a Con
queſt upon him, and made hi
Luke 19. 5, 6. a Captive to his Love; *Mak haſt* (ſaith Chriſt) *and come down for I muſt abide at thy houſe: And he made haſt, and came down and received him joyfully.* Chriſt ſoon made his way into the houſe of *Zacheus*, and into the heart of *Zacheus* too. The Love of Man may overcome many things, as Hunger, and Thirſt, and Nakedneſs, &c. but the Love of Chriſt (who is God-Man) overcome all things; this make a Conqueſt upon the heart, and make that a Captive to God, and Grace; is not

Amor omnia vincit.

not this (then) a peculiar Love. 7.

Christs Love, is preventing Love. *The God of my mercy shall prevent me.* Mark the expression; 'Tis the God of Mercy that prevent, and he prevent; in a way of Mercy. Beloved! To be delivered out of an evil, is a Mercy; but to be prevented from falling into any evil, is a greater Mercy: To be delivered out of an sickness is good; but to be prevented from falling into sickness, is better: To be delivered in great danger, is a great Mercy; but to be prevented from being endangered, is greater Mercy. *Oh remember not against us former Iniquities, let thy tender Mercies speedily prevent us, for we are brought very low.* 'Tis the God of Mercy and the Mercy of God, that prevent, and is not this (then) peculiar Mercy?

Preventing. *Psal.* 59. 10.

Ps. 79. 8.

Christs

8. *Preserving.* Christs Love, is preserving Love. Christs Love, is the best Amulet; the best preservative in the World against poysoning; against infecting; against destroying. *Noah*, and those with him are Arcked. *Gen. 7. 1.* *Come thou, and all thy house into the Arke.* God, prepared them an Arke, that they rode securely, when the waters covered all the Mountains: Arked, they were, and so preserved they were: *Peter*, while upon the water, hath his head kept above water: Christ out of Love to *Peter*, preserve *Peter*. God (if I may so speak) rains Hell, out of Heaven upon *Sodom*, but *Lot* is preserved: Though the lot of *Lot*, was cast in *Sodom*, the Man is preserved, *Zoar* opens unto him. As *Peter* was preserved above water, so *Jonah* was preserved under water; a Whale (the greatest wonder

Vivus in sepulchro; Basil.

der in the Deep) houſeth him. And, as *Lot* was preſerved from flames, ſo the *Three Children* were preſerved in flames. Oh my Soul, glut thy ſelf with a holy, and a heavenly wonderment! what, preſerved above water, and under water! what, preſerved from flames, and under flames! Is not this peculiar Love? *Dan.* 3 21. 27.

Chriſts Love, is Poſing Love. Beloved! Chriſts Love, is above expreſſion; the greateſt *Cicero*, and *Demoſthenes* in the World; the greateſt Logician, and Rhetorician in the World; the greateſt Oracle, and Orator in the World, is not able to expreſs Chriſts Love to the Life. Yea Sirs, let me ſay, Chriſts Love, is not only above Expreſſion, but above Apprehenſion, and Conception. We uſe to ſay, Man is vaſter in Con- *Poſing.* 9.

ception, then in Expreſſion; but Chriſts Love poſeth not only Expreſſion, but Conception.

1 Cor. 2. 9. *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart, the things that God hath prepared for them that love him.* Chriſts Love, is a Love that paſſeth knowledge. And to know the Love of Chriſt, that

Eph. 3. 19. paſſeth knowledge, *that ye might be filled with all the Fulneſs of God.* The Line of Nature; Yea, the Line of Grace, is not able to ſound this Depth; Is not this (then) a peculiar Love?

Laſtly. Chriſts Love, is ſurpaſſing

Surpaſſing. Love. Oh Souls! Chriſts Love out-bids, and out-vies all other Loves, and that in a manifold Reſpect. Suffer me to give you (who have taſted that the Lord is gracious) a Taſt of the Incomparableneſs of Chriſts Love.

1. In reſpect of the freeneſs of it.

it. Wine, and Milk; yea, Grace, and Glory, may be had, with- Psa 84 11.
out Money, and without price. He giveth Grace, and Glory. Beloved! You have (and that to the Life) the Portraiture of a person in his Naturals (*Ezek* 16. 6.) *When I passed by thee, and saw thee polluted in thine own Blood*, or according to the Margent) troden under Foot in thine own Blood; is not this a sad state, for a man to be troden under Foot? for a man to be tumbling, and wallowing in his own Blood? But what then? Did Christ leave the Man as he found him? No; I said unto thee, when thou wast in thy Blood, live; Yea, I said unto thee, when thou wast in thy blood, live. There was no Merit here; nor Motive here; there was nothing but free-grace here; meer Mercy here. Now, was

Ezek. 16. 8. the time of the Creatures greateſt defilement, and deformity; and yet this was the time of Chriſts Love. Now, when I paſſed by thee, and looked upon thee, behold, thy time was the time of Love; and I ſpread my skirt over thee, and covered thy nakedneſs; Yea, I ſwear unto thee, and entred into a Covenant with thee, ſaith *Jehovah* God, and thou becammeſt Mine; Is not this a peculiar Love?

2. In reſpect of the firſtneſs of it. Chriſt, is firſt in Love. Chriſt, loves, before he is lov-
1 Jo. 4. 19. ed. We love him; why? *becauſe he firſt loved us.* Chriſts Love is primary; Ours ſecundary: His, the cauſe; Ours, but the effect. Had not Chriſt fired our hearts with Love, we had never beſtowed a ſpark of ſpiritual Affection upon him. Had not

not Christ (first) loved us, we lived, and dyed, without loving him. Christ loveth before loved; is not this (then) peculiar Love?

In respect of the Sameness of it. Christ, and those that are Christs, have the same Love. *I have declared unto them thy name, and I will declare it, that the love where with thou hast loved me, may be in them, and I in them.* Is not this (now) peculiar Love? 3. Jo. 17. 26.

In respect of the Sureness of it. As it is the (same) Love, so it is a (sure) Love. *Incline your ears, and come unto me; hear, and your Souls shall live;* but what then? *and I will make an everlasting Covenant with you. even the (sure) mercies of David;* Thou mayst loose thy Wife. loose thy Child; loose thy Estate; yea, loose thy Life, but 4. Isa. 55. 3.

thou canſt not looſe this Love; Is it not (then) a peculiar Love?

5. In reſpect of the Goodneſs
Pſal. 30. 5. of it. This Love, is Life; *In thy Favour is Life.* Yea, Sirs, this Love, is better then Life; better
Pſa. 63. 3. then Lifes; ſo the Hebrew: Becauſe thy loving kindneſs is bet-
Mechajim. ter then Lifes, *my lips ſhall praiſe Thee.* Chriſts Love, is better then Life; then Lives; that is, 'tis better then Life it ſelf, and all ſorts of Life whatſoever: 'Tis better then Life, and all the concerns of Life; 'tis better then many; better then all Lives bundled together; bound up together. Is natural Life nothing? Is not life the beſt Monoſyllabe in the World? but, this is a ſpiritual Life; yea, this is an eternal Life; And, is not this (then) a peculiar Love?

6. In reſpect of the Greatneſs of it. All Love, may be reduced

to

to three Heads; Carnal; Moral; Spiritual; And yet Christs Love out-bids any of these; out-vies all these. But, to these distinctly,

Carnal. Now this Carnal Love, may fall under three heads; the World; Self; and Sin. 1.

The World. Souls! Christs Love to Thee (if thou beest Christs) is greater then thy Love to the World have been. The love of the World, is a great Sin, and looks like a Sin inconsistent with the truth of Grace. If any Man, (any one, so the Greek) Man, or Woman, love the World, the Love of the Father is not in him; or her. The love of Money is called the root of all evil. But now, Christs love to Thee, is greater then thy love have been to the world; so say my Text, *Who loved us,* 1. 1. 1 Jo 2. 15. 1 Tim 6. 10.

and washed us. Here's washing, as well as loving; yea, washing, the Effect, and Consequent of loving; Is not this (then) a peculiar Love?

2. Self. Christs love to Thee (if thou beest Christs) is greater then thy love have been to thy Self. Self-Love is a great Sin, for a Man is to deny himself, not to love himself. *If any Man will come after Me, let him deny himself.* But now, Christs Love to Thee, is greater then thy Love hath been to thy Self; witness my Text: *Who loved us, and washed us.* Here is loving, and washing out of Love; 'tis (now) a peculiar Love.

Mat. 16. 24.

3. Sin. Christs love to Thee (if thou beest Christs) is greater then thy love have been to Sin. Thy love; and my love, to sin, have been great; greatly great:

2 Tim. 3. 4. *Lovers of pleasure, more then Lovers*

Lovers of God. Thou haſt ſerved diverſe luſts, and pleaſures; thy Soul have been a Veſſel of Sin, and a Vaſſal unto Satan; but now Chriſts love to Thee, is greater then thy love have been to Sin; witneſs the Text: *Who loved us, and waſhed us*, but from what? From our Sins in his own Blood. Is not this (then) a peculiar Love?

Moral. As Chriſts Love is greater then carnal, ſo then Moral. Chriſts Love is greater then the Love of the Maſter to the Servant. The Centurions Love, was great to his Servant; 'tis expreſly ſaid, that he had a Servant, who was dear unto him, but he was ſick, and ready to dye; Now, hearing of Jeſus, he ſent unto him the Elders of the Jews, beſeeching him that he would come, and heal his Servant. The Ma-

2. For 1.

Luke 7. 2, 3.

fters Love was great, desiring his Servant might be healed; but
Luke 7.10. Christs was greater, for he healed the Servant. They found the Servant whole.

2. Christs Love is greater then the Love of the Father to the Child. *Jacob's* Love to *Benjamin* was great; the Fathers life, was bound up in the Lads life. *Davids* love to *Absalom* was great;
2 Sam. 18. 33. if not too great: *That I had dyed for thee, oh Absalom, my Son, my Son!* But Christs is greater. When my Father, and my Mother forsake me then *Jehovah* will gather me. When
Psa. 27. 10. my Father cast me out of his Arms, and my Mother cast me off her knees, then *Jehovah* will gather me into the Arms of beginningless, and endless Mercy.

3. Christs Love is greater then the Love of the Mother to the Child. The Mothers Love, is a great

great Love; if not the greateſt Love. *Can a Woman forget her ſucking child, from having compaſſion on the child of her womb?* Is there ſuch a Women among Women? Yea, they may forget, yet will I not forget Thee. Isa 49. 15.

4. Chriſts Love is greater then the Love of the Husband to the Wife. Conjugal Love, is (at leaſt ought to be) great Love. The Love of *Abraham*, to *Sarah* was great; of *Iſaac* to *Rebecca* was great; of *Jacob* to *Rachel* was great; of *Elkanah*, to *Hannah* was great; of *Auguſtus* to his *Livia* was great, who dyed in the Embracemets of her, with theſe words: *Livia, noſtri Conjugii memor eſto. vive, & vale*; which may thus be Engliſhed: *Livia, remember we were one, live, and farewell.* Man, and Wife, are one fleſh; and (if both be living) one Spirit,

ſo that this Love muſt needs be great; but Chriſts is greater.

Eph. 5.25. *Husbands, love your Wives, as Chriſt loved the Church, and gave himſelf for it.* Where is there a Husband, that gives himſelf for his Wife? that gives himſelf to death for his Wife? Or, if he ſhould, what would it ſignifie? She could never ſay (with the Text) *who loved me, and waſhed me, from my Sins in his Blood:* This muſt not be ſaid, of any blood, but Chriſts; is not this (then) a peculiar Love?

3. Spiritual. Chriſts Love is greater then the Spiritual Love of Chriſtians. *Jonathans* love to *David* was great; and *Davids* love to *Jonathan* was great; but Chriſts is greater: what's a ſpark to the Furnace? a drop to the Ocean? Such, is the Love of Man, to the Love of Chriſt, God manifeſt in the fleſh. 'Tis true,

David

David ſpeaks very honourably of *Jonathans* Love: *Thy Love to me have been wonderfull, paſſing the Love of Women*: But Chriſts Love is greater; Chriſts Love is greateſt. *Greater Love hath no Man then this, that a Man lay down his life for his Friend.* Chriſt laid down his life for Enemies; as Enemies; when, and while Enemies; Is not this (now) a peculiar Love? 2 Sam. 1. 26. Jo. 14. 13.

What uſe may be made of this, that Chriſt hath a peculiar Love, for his peculiar People? Laſtly.

Hath Chriſt a peculiar Love for his peculiar People? This (then) may be uſeful by way of Caution; by way of Comfort; by way of Councel. USE.

Is Chriſts Love, a peculiar Love? take heed (then) of turning Love into Luſt; and loving kindneſs, into laſciviouſneſs. To do evil, that good may come I. *By way of Caution.*

come; and to be sinful, because God is merciful; and to be lustful, because Christ is Love-ful, is the Sophistry of the Prince of Darkness. Dost argue from Grace to Sin? from Love to Lust? from Mercy, to Iniquity? from Immunity, unto Impiety? this is the Dialect of Hell, and the Sophistry of the Prince of Darkness. Oh how do the Apostle thunder against such! we are slanderously reported, and some affirm that we say: Let us do evil, that good may come, whose damnation is just.

Rom. 3. 8.

2. *By way of Comfort.* Art loved: be joyous, Soul, thou art more then a Conquerour through him that loveth. Oh you that have the Love of Christ, shed abroad in your hearts by the Spirit of Christ, this Text as a Cordial under your fainting Fits: *Who loved us.* Art tempted, or troubled? pained,

ed, or pauged? diſtreſſed, or diſſerted? yet loved; *who loved us.* Nay, *in all theſe things we are more then Conquerors*; but how? *through him that loved us.* Not only Conquerors, but more then Conquerors. It is a compound word, and ſignifies more then ſimply to overcome: we greatly overcome; we over, and above overcome; we overcome above meaſure, or exceeding gloriouſly: we do more then overcome; we do Over-overcome, as the Greek ſeem to read it: It may well be read thus. But in all theſe things we Over-overcome through him that loved us. In all theſe things; but what things were theſe? Theſe things, ye may run, and read (*Rom.* 8. 35) *What ſhall ſeparate us from the Love of God? ſhall Tribulation? or Diſtreſs? or Perſecution? or Famine? or Na-*

Me Duce, vinces. Rom. 8. 37.

ὑπερνικάω.

Nakedneſs? or Peril? or Sword? Here are ſeven bitter Diſhes, and ſhall theſe? No; In all theſe things we do Over-overcome. Is not any one of theſe Diſhes enough for any pallate in the World? yet, not one of theſe; not any of theſe; yea, not all theſe, ſhall ſeparate from the Love of God; But, in all theſe things we do Over-overcome; but how? through him that loved us. Now, that thy Cup may be filled with Joy, and Peace, like the water pots of *Galilee*, up to the very Brim; ſuffer me to tell thee, that Chriſts Love is the moſt ſutable, and ſoveraign Cordial.

1. Chriſts Love, is the moſt ſutable Cordial. Thoſe Cordials, are moſt efficacious, that are moſt natural, and moſt ſuiting the Spirits. Chriſts Love, is the Chriſtians Life. *I live, yet not*

Gal. 2. 20.

I,

I, but Christ liveth in me. Christs Love, falls in with the Life of a Christian, and therefore most ſutable.

Christs Love, is the moſt ſo- 2.
veraign Cordial. As Gods Love (when he gave Christ) is put for all Cauſes. *So God loved the* Jo. 3. 16.
World, that he gave his only be-
gotten Son. So Christs Love (when Christians get comfort) is put for all Cordials. Is not that a lofty, as well as a lovely Expreſſion, of the great Doctor of the Gentiles? *For I am per-* Rom. 8. 38,
ſwaded, that neither Death, nor 39.
Life, nor Angels, nor Principa-
lities, nor Powers, Nor things
preſent, nor things to come, Nor
Height, nor Depth, nor any other
creature, ſhall be able to ſeparate
us from the love of God, which is
in Chriſt Jeſus our Lord. Soul! Christs Love, contain in it the ſum of the Goſpel, Chriſt being

the

the ſum of the Goſpel, and Love the ſum of Chriſt. God, ſo loved the World, that he gave Chriſt, and Chriſt ſo loved the World, that he gave himſelf, contain in it the Pith, and Marrow, of all the Goſpel. This little word (*Love*) written in the golden letters of free-Grace in the blood of Jeſus Chriſt, is an Epitomy of the Goſpel. The *Life* of Chriſt, was a perfect Mirror of his *Love*; every action of it was full of Love; and if we put all the Actions of his life together we may conclude, that he was not born ſo much to *Live*, as to *Love*. Was there a word that dropped from his Lips, but was full of *Love?* And, as for his works, they all ſpeak *Love* ſo loud, that the deafeſt ear may hear it. Should we begin at the Temple, where Chriſt diſputed with the *Doctors*, and follow

low him to the Mount, where was crucified by the Soul-ers, we ſhould ſee all the way ewed with *Love-Roſes*. Now, loved? then (this) Chriſt, is hy) Chriſt; and (this) *Love*, hy) *Love*; and is not this atter of Joy? Go away (then) d be filled with Joy, and ace, through Believing.

Oh but there are *Achans* with-! *Sauls* within! the Sons of *ervish* within! Oh there are any Blots in my *Scutcheon*! any *Weeds* in my Garden! uch *Rubbiſh* in my Houſe! any *Holes* in my Coat! much *eaven* in my Heart! Oh no cart like unto Mine! *Object.* 1.

Soul! Chriſts *Love* is greater en thy *Luſt*, and his *Mercy*, en thine *Iniquity*. If the *Sun*, e not fuller of *Light*, nor the *ocean* fuller of *Water*, then (thy) eart, and (my) heart, of the *Solut.*

Re-

Remains of Sin, yet Chri
Love ballanced against this, w
Ex. 34.6.7 weigh it down. *Though God*
sits Iniquity to the third,
fourth Generation, yet he ke
Mercy for thousands; for the
sands of Generations.

Object. 2. Oh but if things be so, w
am I thus? Oh why am I th
responding? and thus doubtin
and thus drooping?

Solut. Endeavour thy Souls Resu
rection by a serious Consider
tion.

1. Consider; Christ (out of Lov
gave himself (for) Thee: Wh
Gal. 2. 20. loved us; what then? and ga
himself for us.

2. Consider; Christ (out of Love
gave himself (to) thee. I giv
unto them eternal life. No
Christ, in giving eternal life
1 Jo. 5.20. giveth himself, for He is th
true God, and eternal life. Oh
how may you sing like Larks
tha

at have been mourning like
oves, and groaning like Tur-
. that can (in truth) ſay, and
l this *Truth, who loved us!*

Hath Chriſt a peculiar Peo- 3.
e? and a peculiar love for this *By way of Counſel.*
culiar People? ſuffer then the
ords of Exhortation. Now,
is uſe, hath a double Aſpect,
d looks to thoſe that are not
ved; and then to thoſe that are
ved.

Art not loved? Tremble (then) 1.
ou mayſt be an Object of di- *To the Unloved.*
ne hatred. Is Chriſts love, a
eculiar Love? ſuch a Love as
th been preached, and infini-
ly more? and art not thou
oncerned in it? Haſt not thou
Taſt of it? Oh how canſt thou
at, or drink? Oh how canſt
hou reſt day, or night? I knew
he time, when I feared every
Drop would poyſon me, and
very *Crum* choak me; when

I feared the *Earth* would op
and ſwallow me up in the *D*
and that my *Bed* would beco
my *Grave* at *Night*, and t
becauſe I had not a *Taſt* of t
peculiar *Love*. Oh Soul! h
may that Scripture (which
Rom. 9.13. gins ſweetly, but ends ſharp
ring in thine ears? *Jacob*, *a*
I loved but Eſau have I hat
It ſeems all are not loved w
the ſame love; but, as ſome
Objects of infinite Love,
others are Objects of infini
Hatred. Oh how amazing, a
amazing would this be, if Chr
ſhould ſay concerning Thee,
Ahab did concerning the Pr
phet? There is one *Micajah*
but I hate him. There is ſuch
Man, but I hate him; and ſuc
a Woman, but I hate her
There is ſuch a Child, but I hat
him; and ſuch a Servant, bu
I hate her. No more are loved

then are washed; at least, shall be washed; which is implied, if not expressed in this Text, and Truth, *Who loved us, and washed us from our Sins*, in the Blood of Himself.

Art loved by Christ? Be much more (then) in Love with Christ! Oh Soul, love Christ more! Love Christ most! There can be no excess in Love to Christ; there may be a sinful excess of Love to a Husband; of Love to a Wife; of love to a Child; but there cannot be a sinful excess in love to a Christ. May not Christ say to Thee, as he did to *Peter? Peter loveſt thou me more then theſe?* Joh. 21.15 Loveſt thou me more then thou loveſt theſe? Or, loveſt thou me more then theſe love me? 2. To the loved. 1.

Art loved by Christ? Be much more (then) in Love with those that 2.

that are Chriſts. Doſt love the Father, and not the Child? Doſt love the Head, and not the Body? Doſt love the Mediator, and not the Member? Doſt love Chriſt, and not thoſe that are Chriſts. The Apoſtle (who ſeemeth to me to be as it were) a compound of Love, and whoſe Love ſeemed to be his Maſter-Grace, hath made this uſe to my hands. Beloved! if God ſo loved us, we ought (alſo) to love one another.

1 Jo. 4. 11.

3. Art loved by Chriſt? Dread (then) a ſinning againſt this Love. Oh who ſhould ſin againſt that Chriſt, whoſe *Looks* are *Loves*, whoſe *Love*, is Life! Yea, better then *Life!* As this Love cannot be ſinned away, ſo it ſhould not be ſinned againſt. A ſubject of Love, is moſt ſutable, both to the Hand, and Pen of Chriſt; he wiſhes rather to write

write in Honey, then in Gall; and to draw golden lines of Love, then to draw bloody lines of wrath; now, shall this Love be sinned against? what Use, therefore, the Apostle makes of the Day of Christ, I may make of the *Love* of Christ, *what manner of Persons ought ye to be in all holy conversation, and godliness?*

Art loved by Christ? Ballance (then) the Love of Christ against all thy Sighs, and Sobs; Sorrows, and Sufferings. Beloved! those that are loved, with a distinguishing, and peculiar Love, are not exempted from Sighing, and Sobbings; from Sorrowing, and suffering; yet ballance Christs Love under all These. For instance 4.

Art afflicted? yet loved. Oh say the Soul, I can look no way, look no day, but I may say, 1.

Gad, a Troop commeth! a Troop of affliction commeth!

Lam. 3. 1. *I am the Man that have seen affliction, by the Rod of his wrath.* Well, art afflicted? yet loved.

Isa. 69. 9. *In all their affliction he was afflicted, and the Angel of his presence saved them.* In all their affliction, he was afflicted: That is, he was affected with their affliction; and they had his Affection, under their Affliction.

2. Art tempted? yet loved. Oh say the Soul, I am tempted! *Job* 2. 9. tempted to *Curse God, and die!* Oh my Temptations are wanton, and wicked! brutish, and blasphemous! horrid, and fordid! Well, art tempted? yet loved. Christ loveth under Temptation, as well as out of *Heb.* 2. 18. Temptation. *For, in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

Art

Art reproached? yet loved. 3.
Oh ſay the Soul! I am under reproach, and made the Song of the Drunkard! Oh, I am under great Reproaches, *and they lay to my charge, things that I know not.* Well, art reproached? yet loved. *Bleſſed are ye when Men ſhall revile you, and ſpeak all manner of evil againſt you falſly for my ſake.* Pſa. 35. 11. Mat. 5. 11.

Art perſecuted? yet loved. 4.
Oh ſay the Soul, I am perſecuted! *Saul is in the purſuit of Me, and he hunts after my Soul to take it!* Well, art perſecuted? yet loved. *Perſecuted, but not forſaken; caſt down, but not deſtroyed.* 1 Sam. 24. 11. 2 Cor. 4. 9.

Art diſpoſſeſſed? yet loved. 5.
Oh ſay the Soul, I am poor! my barrel is empty! My Cruſe empty! I have nothing without doors! nothing within doors! I live in a Cottage! live upon

a Common! and have ſhort Commons! Oh, I am crying concerning Bread, as *Rachel* cryed concerning Children?

Gen. 30.1. *Children, or I dye!* So, Bread, or I die! Well, art diſpoſſeſs-

2 Cor. 6.10. ed? yet loved. *As having nothing, and yet poſſeſſing all things.*

6. Art unbelieving? yet loved. Oh ſay the Soul, though I am not an Unbeliever, yet I am unbelieving! Oh, ſay the Soul, my Faith is weak, and at low ebb? Oh my Fear, ſeems to take the wall of my Faith, and Chriſt may ſay to me, as he did to them: *O thou of little*

Mat. 6.30. *Faith!* Well, art unbelieving?

2 Tim. 2. 13. yet loved. *If we believe not, yet he abideth faithful, he cannot deny himſelf.*

7. Art hated? yet loved. Oh

2 Cro. 18. 7. ſay the Soul, *I am hated! hated by the World! hated by Neighbours! hated by Relations!* Oh

ſay

ſay the Soul, I am hated! hated by theſe! and one ſaith concerning Me, as the falſe King, ſaid concerning the true Prophet! There is yet one Man, by whom we may enquire of the Lord, the ſame is *Micajah*, but I hate him. Well, art hated? yet loved. It is thus with Thee? ſo it is with Me: Art hated by Man? yet loved by God-Man.

Ye ſhall be hated of all Nations, for my names ſake: but he that endureth to the end, the ſame ſhall be ſaved Mark 13. 13.

Art hardned? yet loved. Oh ſay the Soul, my Heart is hard! very hard! exceedingly hard! unexpreſſively hard! Oh ſay the Soul, as mine Eye is like a Pumice, ſo my Heart is like an Adamant! Oh my Heart, is hard as a Stone! hard, as an Adamant-ſtone, concerning which they ſay, that nothing but Goats 8.

blood will ſoften it! Oh, my Heart is hard! hard as a ſtone! hard as a Mil-ſtone! *hard as a piece of the nether milſtone!* Well, art hardned? yet loved. *I will take away thy ſtony Heart out of your Fleſh, and will give you a Heart of Fleſh.* I, that (*can*) do it, (*will*) do it.

9. Art diſtreſſed? yet loved. Oh ſay the Soul, as my weakneſſes are many, ſo my wants are many! My Corruption is ſtrong, but my Grace is weak; my unbelief ſtrong, but my Faith weak; my pride ſtrong, but my Humility weak; my Paſſion ſtrong, but my Patience weak. Oh ſay the Soul, though I do not want Grace, yet I am wanting in Grace! though I am not without Grace (Glory to the God of Grace, for the Grace of God) yet I have but a little Grace! Oh Sir, I am wanting in

in Grace! wanting in every Grace! Oh Sir! may not I ſay concerning any Grace? yea I do ſay concerning every Grace, as the great Doctor of the Gentiles ſaith, concerning the Churches Faith: *Night, and Day, praying exceedingly, that we might ſee your Face, and might perfect that which is lacking in your Faith* Well, art diſtreſſed? yet loved: art wanting in Grace? in every Grace? yet loved. *My God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.* 1 *Theſſ.* 3. 10. *Phil.* 4. 19

Art differted? yet loved. Oh ſay the Soul, 'tis Night with Me! I am in the dark! yea, walking in darkneſs, and have no light! Oh, there's a cloud interpoſing between my Soul, and my Saviour! The Face of God is eclipſed, and he ſeems to cover my Soul with a cloud Laſtly.

in his anger! Oh ſay the Soul,
Mic. 3 6. as it is ſaid, *the Sun ſhall go down over the Prophets*; ſo the Sun of righteouſneſs is gone done upon my Soul! Oh Sir,
Iſa. 49.14. *the Lord hath forſaken me, and my God hath forgotten me!* Oh, I am not (only) out of the (hand) of God, but (alſo) out of the heart of God! Oh, I am not (forſaken) only, but (forgotten alſo! Well, Soul art
Iſa. 54.7. diſſerted, yet loved. *For a ſmal Moment have I forſaken Thee, but with grea: Mercies will I gather Thee.* Beloved! Diſſertion, is the loweſt Dreg of a Believers Cup: All the Hell that he ſhall have, he hath here; he ſhall have Heaven, but nothing but Heaven hereafter.

Thus Soul, ballance Chriſts Love, againſt all thy SORROWS, under all thy SOLITUDES.

But,

But, as I did begin, ſo I muſt end; and where I did begin, there I ſhall end. If Chriſt hath a peculiar People, and a peculiar Love, for this peculiar People, ſuffer (then) the words of Exhortation, and hold faſt this Truth, this Text, *Who loved us.* Let the World go, and Sin go; let Self go, and Satan go: But let not this Text go; this Truth go; *Who loved us.*

Who loved us — and waſhed us, from our Sins, in his own Blood.

And washed us from our Sins, in his own Blood.

Meditation.

THat Christ *Loving* his, out of Love *washeth* his, and that from their *Sins*, in his own *Blood*. Beloved! If the Master of the Assembly, please to influence a methodical Discourse to Edification, suffer (then) an innocent Inquiry after these six things.

1. What this washing is, that is, by Christs own Blood.

2. What this Sins is, that is washed from, in Christs own Blood.

3. Whether Christ washeth from Sin, in his own Blood.

4. How Christ washeth from Sin, in his own Blood.

5. Why Christ washeth from Sin, in his own Blood.

6. What

6. What uſe may be made of this, that Chriſt waſheth from Sin, in his own Blood.

What this waſhing is, that is, by Chriſts own Blood. *Method.* 1.

To this Negatively, and then Poſitively.

What this waſhing is not; to this generaly, and then partilarly. 1. *Negatively.*

To waſh, is to purge, and make clean. Thus, the Fiſhermen were gone out of their Ships, waſhing their Nets. That is, making clean their Nets; for Nets by waſhing, are made clean; but thus you are not to underſtand it here. 1. *Generally.* *Luke* 5. 2.

There's a Natural waſhing. There's a waſhing of the hands, and feet; a waſhing of the Body, and Cloathes for the Body. Thus (*Matth.* 15. 20) *To eat with unwaſhed hands, defileth not a Man.* But thus you are not 2. *Particularly.*

to understand it here, in the Text, *And washed us.*

2. There's a Moral washing. Thus (*Psa.* 26. 6.) *I will wash my hands in Innocency, so will I compass thine Altar, Jehovah.* But, thus, you are not to understand it here; *And washed us.*

3. There's a Ceremonial washing. Thus (*Heb.* 9. 10.) *Which stood only in Meats and Drinks and divers washings*, until the time of Reformation. But, thus, you are not to understand it here; *And washed us.*

4. There's a superstitious washing. Thus (*Matth.* 15. 2.) *Why do thy Disciples transgress the Traditions of the Elders: for they wash their Hands, when they eat Bread?* But thus, you are not to understand it here; *And washed us.*

5. There's a Miraculous washing. Thus (*John* 9. 11) Go, and

and wash; *and I went, and washed, and I received sight.* But, thus, you are not to understand it here; *And washed us.*

There's a Spiritual washing. There's a washing from the Guilt of Sin; and from the Filth of Sin: There's a Deliverance from a Conscience of Sin, and from a Conversation of Sin: There's a washing Sin from off the Soul, and so justifying it; and a washing the Soul from off Sin, and so sanctifying it. To these distinctly. 2. *Positively.*

To wash, is to justifie. To wash, is to redeem, and restore. Thus (*Revel.* 5 9.) *Thou art worthy to take the Book, and open the Seals thereof*; why? *for thou wast slain, and hast redeemed us to God by thy Blood, out of every kindred, and tongue, and people, and nation.* 1.

To wash, is to Sanctifie. As 2.

to

to wash, is to redeem, and restore, so, to regenerate, and renew; As, to pardon, so to purifie; As, to deliver from the Guilt, so, from the Filth of Sin, Thus (*Tit.* 3. 5.) *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the holy Spirit.* But, both these (justifying, and Sanctifying) you have connected, and connexed (1 *Cor.* 6. 11.) *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* Now, thus, (if I mistake not) you are to understand it in the Text, *who washed us*; that is, who justified us from the Guilt, and sanctified us from the Filth of our Sins, in his own Blood. *And washed*

us

us from our Sins, in his own Blood.

What this Sin is, that is 2.
waſhed from, in Chriſts own Blood. Sin, in the Nature, and Motion of it, is a Tranſgreſſion of the Law. Sin, ſuppoſeth a Law in being; *For where there* Rom. 4. 15.
is no Law, there is no Tranſgreſſion: But, where there is Sin, there is a Law, and a Tranſgreſſion of that Law. *Whoſoever* 1 Jo. 3. 4.
committeth ſin, tranſgreſſeth the Law; for ſin is a Tranſgreſſion of the Law. Yea, Sin is not only the Tranſgreſſion of a Law, but of a good Law; *For the* Rom. 7. 12.
Law is holy, and the Commandement holy, and juſt, and good. Yea, the Tranſgreſſion not only of a good Law, but of Gods Law. *If his Children forſake* Pſa. 89.
(my) Law, and walk not in (my) 30, 31.
Commandements; If they break (my) Statutes, and keep not (my)

Com-

Commandements. Now, the Law, not (only) forbids the doing of evil (whether in thought, word, or deed) but (also) commands the doing of Good; so that to omit the Good commanded, as well as to commit the Sin forbidden, is Sin: whatever, therefore, doth transgress the Law of God (in whole, or in part) is Sin; whether it break an Affirmative, or a Negative precept; that is, whether it be the Omission of Good, or the Commission of Evil. From this; all this, Christs blood washeth; *And washed us from our Sins, in his own Blood.*

3. Whether Christ washeth from Sin, in his own Blood. As it is true, none in Heaven, nor on Earth, nor under the Earth, could open the Book, and unloose the seven Seals thereof; it is as true, none in Heaven, nor

nor on Earth, nor under the Earth, can justify a guilty Soul, and sanctifie a filthy Soul, but Christ; unto this my text speaks, *Who loved us, and washed us, from our Sins, in his own Blood. Then washed I thee with water; yea, I throughly washed away thy Blood from thee*; thy Bloods from thee, according to the Margent. Then; when? when I passed by thee. *When I passed by thee, and saw thee polluted* (or troden under foot) *in thine own Blood. I said unto thee, Live; Yea, when thou wast in thy blood, I said unto thee, Live.* But what (I) is this? This *Jehovah* God. *Thus saith* Jehovah, *God unto Jerusalem &c.* Now this *Jehovah* is God; or Christ; for the Son hath the same name with the Father; *This is the name whereby he shall be called*, Jehovah *our Righteousness.* 'Tis Christ that

Eze. 16.9.

Eze. 16.6.

Eze. 16.3.

Jer. 23.6.

Ezek. 36.25 26, 27. that washeth. *I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your Idols will I cleanse you. A new heart, will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them.* But, in short; If to wash, be to justifie, then Souls are washed in Christs own Blood. *Being justified freely by his grace*; but how? *through the Redemption that is in Christ Jesus* And, if to wash, be to sanctifie, then Souls are washed in Christs own Blood. Christ, *that he might sanctifie the People with his own blood, suffered without the Gate.*

Rom. 3.24.

Heb 13.12

4. How Christ washeth from Sin,

Sin, in his own Blood.

Christ washeth three wayes: by his Word; by his Spirit; and by his Blood.

By his Word. Christ, hath appointed, and approved his word, as a means leading unto this end. *Sanctifie them through thy Truth, thy word is Truth.* As to wash, is to justifie, so to sanctifie; Now, though the word can do nothing without Christ, no more then the Instrument can without the hand; yet, this Instrument, together with the hand, can justifie a condemned Creature, and sanctifie a contaminated Creature. 1. Jo. 17. 17.

By his Spirit The word, that's as the wax; the Spirit, that's as the Seal upon that wax. The Spirit (indeed) is the principal verb in the Sentence; Sanctification (properly) is the work of the Spirit; For, as it is 2.

the

the proper work of the Father to elect; and, of the Son to redeem; so of the Spirit to sanctifie those Elected, and Redeemed. 'Tis, therefore, called the Sanctification of the Spirit.

2 Thess. 2. 13. *Ye are chosen unto Salvation, through Sanctification of the Spirit.*

3. *By his Blood.* As Christ washeth through his *Word*; and through his *Spirit*; so through his *Blood.*

Question. But how may Christ be said, to wash from Sin, in his own Blood?

Solut. There is a *virtual*, and an *actual* washing, in Christs blood. That is, there is a Satisfaction given to God (for) Man; and a sanctification wrought (in) Man.

1. *Virtual.* There is a satisfaction given to God, Beloved! There is the Active, and Passive

ſive Obedience of Chriſt; concerning his Active, himſelf ſpeaks: *I have finiſhed the work, which thou gaveſt me to do.* Concerning his Paſſive, himſelf (alſo) ſpeaks: *It is finiſhed.* Here was the *Croſs*, and *Crucifixtion* of Chriſt, as the *Complement* of *All*. Theſe two, his *Active*, and *Paſſive* Obedience, were (jointly) and (equally) concerned, in giving Satisfaction to infinite *Juſtice*: Now, concerning theſe two, his Action, and Paſſion (if I miſtake not) God ſaith: *This is my beloved Son, in whom I am well pleaſed*: Or, (according to the Greek) in whom I acquieſce. God, did acquieſce in him as Son; as Mediator of the promiſe; as one that did, and dyed, and ſo ſatisfied. Chriſt, himſelf, did not only arrive at a Satisfaction, by his *Action*, and *Paſſion*; but (if I may ſpeak it

Jo. 17.4.

Jo. 19.30.

Mat. 3.17.

ἐν τῷ εὐδόκησα.

it without Levity, and with
holy Reverence) arrived Go
at a Satisfaction, by his *Doing*
and *Dying*, and that for *All*
for whom he gave himself: an
unto whom he hath given, an
shall give himself. Both whic
(I think) are legible in that
Isa. 53.11. the Prophet: *He shall see of th*
Travel of his Soul, and be sati
fied; by his knowledge, shall m
righteous Servant justifie many
for he shall bear their Iniquities.

2. *Actual.* There is a Sanctif
cation wrought in Man. A
there is a Satisfaction give
(to) God (for) Man, so ther
is a sanctification wrought (by
God (in) Man. If the Blood
Bulls, and of Goats, and th
ashes of an Heffer sprinklin
the unclean, sanctified to th
Heb. 9.13, 14. purifying of the flesh: *Ho*
much more shall the blood
Christ, who through the eterna

Sp

Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God? Here's purging, and purifying; here's sanctifying, and spiriting unto Service; but how? through blood; That is, through an Application of Christs blood; and this application is through Faith; For the Apostle wordeth it; *Whom* (speaking of Christ) *God hath set forth* (or so ordained) *to be a propitiation* (or mercy-seat;) but how? *through Faith in the Blood.* So that all arrive at a Satisfaction (with respect to Justification, and Sanctification) concerning this Blood: Christ, was satisfied, in shedding his Blood; God, was satisfied, in Christs shedding his Blood; And Man, is satisfied, because interessed in this Blood that was shed; being delivered, not from

Rom. 3.25.

a Conſcience of Sin (only), but from a Converſation of Sin (alſo). *And waſhed us from our Sins, in his own Blood.*

5. Why Chriſt waſheth from Sin, in his own Blood. Chriſt waſheth from Sin, in a two fold Reſpect; in reſpect of the Neceſſity (of) it; and in reſpect of the commodity (by) it.

Reaſons.

1. In reſpect of the Neceſſity of it. It is expedient that one ſhould dye for the People, and that the whole Nation periſh not. There's a Neceſſity of Chriſts Blood, and that for theſe two Reaſons, among others.

1. Becauſe Man had ſinned. Man, is defiled, and therefore Man muſt be waſhed. Every man (in a ſtate of Nature) is a *Bartimeus* (the Son of the unclean) as the word ſignifieth. Oh Soul, here's thy pedigree, though an Emperor was thy Father

Father, yet *Adam* was thy Grand-Father! To this purpose the Apostle speaks; *Wherefore, as by one Man sin entred into the World, and Death by Sin; and so death passed upon all Men, for that all have sinned.* Or, in whom all have sinned; so the Greek. Every Man, and Woman, living in the Region of depraved Nature, is a *Nero*, (a Sinner) as the word signifie. Man, is defiled, and that from Head, to Foot; that (as the Philosopher saith, concerning the Soul, it is in every part; where there is Life, there is the Soul: for the Soul is the Life; so, what ever is in us, and commeth from us, and is acted by us; receive a defilement from us. Sin, is like a Leprosie, over the whole man; like a Gangrene, spreading over the whole Soul. There is, therefore, a necessity

Rom. 5. 12.

ἐφ' ᾧ.

A Capite ad Calcem.

Tota in toto; & tota in qualibet parte.

of Christs Blood, in order to Pardon, and in order to Purity.

2. Because God would be satisfied. God, is infinite in his Attributes, as well as in his Essence; Justice, is one of Gods Attributes, and God will not loose one of his Attributes. If Man sin, God will avenge this sin, upon the Person, or upon the Passover. As Man had sinned, so God would be satisfied; yea, satisfied, the same way he was offended. *By Man came Death, by man came (also) the Resurrection of the dead.* 1 Cor. 15. 21.

2. In respect of the Commodity by it.

The Blood of Christ is advantagious in a manifold respect.

1. At this Door of Christs Blood, enters Redemption. Is not Redemption a great thing? to be rescued out of the hands of the roaring Lyon, is not this a great Mercy?

Mercy? This is through Christs Blood. *In whom we have Redemption*; but how? *through his Blood.* Eph. 1. 7.

2. At this Door of Christs Blood, enters Remission. Is not Remission a great thing? Pardon of Sin, is not (only) a singular, but (also) a plural Mercy; *this Remission is through Christs blood.* Without shedding of blood, no Remission. Heb. 9. 22.

3. At this Door of Christs Blood, enters Access to God. Is not Access to God a great thing? Access to a mortal Monarch, is eyed as a great thing; but what is Access to an immortal God then? Sin, had set God, and Man, at an infinite distance, Christs Blood bring these together. The Apostle speaking of Christs preaching Peace, to them which were afar off, and to them which were nigh, sub-

Eph. 2.17, 18. joins this, *For, through him, we both have an Access by one Spirit unto the Father.*

4. At this Door of Christs Blood, enters Acceptance with God. There's an Acceptation through Christ, and his Blood, as to Person, and as to Performance.

1. There is (through Christs Blood) an Acceptation as to Person. Man, was indebted, and the Blood of Christ went to pay the Reckoning. Eph. 1. 6. *Ye are bought with a price*: Christs Blood went for pay. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*

2. There is (through Christs Blood) an Acceptation as to Performance. As God hath respect to the Person of an *Abel*, so to the Oblation of an *Abel*; but, respect to both, through Christ. Christ, is a *merciful*, and

and faithful high Priest, in things partaining to God, to make reconciliation for the Sin of the People. Heb. 2.17.

At this Door of Christs Blood, enters Salvation. Is not Salvation a great thing? Is not this worth the hearing? worth the having? Is not Damnation a bitter Pil? a bitter Potion? This Salvation, is through Christs [illegible] from *Wrath*, and from [illegible] 5.

[illegible] If the wrath of a King, be as the Messenger of death, oh what's the wrath of a God then! the wrath of the God of Gods then! Christ, by his blood, saveth from wrath. *Who was delivered for our offences, and raised again for our Justification.* 1. Rom. 4.25.

From *Sin*. As the Blood of Christ, saveth from the Guilt of Sin, so from the Filth of Sin. He shall save the People from 2.

Mat. 1. 21. their Sins. As Christ is a Saviour (for) Sin, so (from) Sin.

Lastly. What *Use* may be made of this, that *Christ washeth from Sin, in his own Blood.*

USE. Here are three uses; Caution; Comfort; Counsel.

1. *By way of Caution.* Now this Use hath a double Aspect, and looks unto the washed, and unwashed; Now, if so, there must be a distinct discussion, in a way of Caution.

1. *To the washed.* Art loved? and washed? I be cautioned (then) against sinning, for Christs Blood must go for washing.

Beloved! what all the water in the Sea cannot do, the Blood of Christ can do. If thou beest washed from Sin, 'tis by Christs Blood. What Man in his wits, will be lavish of his blood? Oh, what Soul, in love with Christ, being loved of Christ, will be lavish of Christs Blood! Soul!

if

if there be sinning by Thee, and Mee, his Blood must go for washing. Hath not Christ bled enough already, when he hath bled to death, to an accursed death, but must he bleed again? That, as he was pierced again, must he bleed again? *Come* Jo. 20.27. Thomas, *reach hither thy hand, and thrust it into my side.* I was once pierced, and wilt thou pierce me (by thy *unbelief*) a second time? So, shall we bleed Christ again? Oh take heed of sinning, for Christs Blood must go for washing! That, as it is said, *Take heed to thy self, and* Deut. 4. 9. *keep thy Soul diligently*. So, take heed of sinning, for Christs Blood go for washing. Oh Soul! if thou hast any love for thy Saviour, love for thy Soveraign, love for thy Soul, when thou findest any Corruption bubling within, then let this Text ring

to thine ears: *Who loved us, and washed us, from our Sins, in his own Blood.* Oh Soul! when thou findest a Temptation presented;

Hos. 5. 1. *A Snare on* Mizpah, *and a Net spread upon Tabor*; then say with

Gen. 39. 9. Joseph, *How can I do this great wickedness, and sin against God?* Did Christ do? and shall I sin? Did Christ dye? and shall I sin? Is Christ washing? and shall I be sinning? Oh who should sin, and cause Christ to pay so dear for it! *Who loved us, and washed us, from our Sins, in his own Blood.*

2. To the unwashed.

Art not washed? be cautioned (then) against denying the efficacy of Christs Blood. As the *Papists* lead from the Blood of Christ, to the blood of *Hales*, and *Becket*; So, there is a Generation, of a late Edition, (Cousin-Germans to the Papists) who lead from the blood of

of Christ, to the blood in themselves. They say, that the blood of Christ, is the Life of Christ; that is, the power of the light in them. They say, that Salvation, Purification, and Reconciliation, they are not by that Blood of Christ, shed on the Cross, but by that blood of the Spiritual Body of flesh, blood, and bones, which (they say) Christ descended in; and which (they say) is in every one of them, as really, as in (that) Man, who was the Son of *Mary*. By this (it seems) that Salvation is by no other blood, but what is in themselves: But, let God be true, and every Man (in this matter) a Lyar. The Blood of Christ, must needs be efficacious, for 'tis called the Blood of God. *Feed the Church of God, which he had purchased with his own Blood.* 'Tis not (then) a

Halda's Key, &c. p. 63.

Act. 20. 28.

blood in themselves, but was a blood in Himself, and this was the Blood which was let out, and trickled down upon the Cross. One little Drop (says *Luther*) of Christs blood, is of more worth then Heaven, and Earth. What is the blood of a Grape? the blood of a Son? yea, of an only Son, to the blood of the only begotten Son of God? yea, to the blood of that Christ, who is, *God manifest in the flesh?* The Soul may feel; yea, the Soul must feel himself to stand in excessive need, even of the least drop of Christs blood, for the washing away of his Sins. *And washed us, from our Sins, in his own Blood.*

1 Tim. 3. 16.

2. *By way of Comfort.* Art loved? be joyous (then) thou art universally washed from thy Sins, in Christs Blood. Christ saith to every believing

Saint

Saint, and ſanctified Believer, as he did to *Peter*: He that is waſhed, needeth not one to waſh his feet, but is clean every whit; *and ye are clean, but not all.* Is clean every whit; is wholy, or univerſally clean; καθαρὸς ὅλος. according to the Greek. Now, O Soul, art loved? and (out of love) waſhed, and that univerſally? go not (then) away with thy Countenance ſad. Joh. 13 10.

Oh but (as *Rebecca* ſaid) I may ſay! *If things be ſo, why am I thus?* If I be univerſally waſhed, what mean thoſe corrupt Inmates, and curſed makebates within? what mean that pride, and paſſion within? what mean that wantonneſs, & worldlineſs within? what mean that Unbelief, and Misbelief within? Oh Sir! if I be univerſally waſhed, what mean theſe vain, and vile Thoughts within? what *Object.* 1. Gen. 25, 22.

mean those hard, and high Thoughts within? what mean those brutish, and blasphemous Thoughts within? If things be so, why am I thus?

Solut. A Soul, washed by Christ, may be considered two wayes; in his Justification, and in his Sanctification.

1. In his Justification. Now, Justification, is formally, inherently, and materially in Christ. Thus, a loved Soul, stands compleatly, and perfectly washed, in Christs own blood. Thus, a loved Soul, is compared unto the Sun, which is without spots. *Cant.* 4. 7. *Thou art all fair, my Love, and there is no spot in thee.* Thus, a loved Soul, is presented (by Christ) without spot, or wrinkle, or any such thing; For this is the *Eph.* 5. 25. Doctrine which the Apostle preacheth, and (I blesse God) that I do believe what he preach. In

In his Sanctification. Thus, a loved Soul is black. *I am black, but comely, ob Daughters of Jerusalem!* Comely, as to Justification; black, as to Sanctification. Look not upon me, because *I am black; because the Sun hath looked upon me.* A loved Soul, is compared to the Sun (which is without spots) as to his Justification; but unto the Moon (which is full of Spots) as to his Sanctification. 2. Cant. 1. 5. Cant. 1. 6.

Oh, but I cannot believe, that I am washed from all Sin! Though I may be washed from the Sin of my youth, yet not from the Sin of my old age: Oh, though I may be washed from open Sins, yet not from secret Sins! Oh, though I am not so profane as I was! and so polluted as I was! yet, this I find, that when I would do good, evil is present with! Oh, this *Object.* 2.

Rom. 7. 19. this lay near my heart! *The good*
21. *I would do, I do not; but the evil that I would not do, that do I!*

Solut. 1. Canſt not believe an univerſal waſhing? know, that the Author of Faith, is the Actor of
Heb. 12. 2. Faith. *Looking unto Jeſus, the Author, and Finiſher of our Faith.* Here, Faith, being a principal grace, is Synecdochically put for all Grace. Chriſt, muſt not only work Faith, but ſet Faith a work, or thou wilt not believe an univerſal waſhing.

2. When thou wouldeſt do good, is evil preſent with thee! So, it is with Me. May not I ſay, with a holy Reverence, as Chriſt did to the Scribes, and Phariſees? *He that is without*
Joh. 8. 7. *Sin among you, let him firſt caſt a ſtone at her.* So, that Perſon, that do not find evil preſent with him, when he would do

good

good, let him first cast a stone at Me; and at Thee.

3. Thou art universally washed, if loved, though thou dost not believe it. If washed from one Sin; washed from all Sins; that is, thou art (*washed*) from all Sin, in point of Justification; and thou art (*washing*) from all Sin, in point of Sanctification. Christs blood, extend, to the washing away of all Sin. *If we walk in the light, as he is in the light, we have Fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all Sins.* 1 Jo. 1. 7.

Oh, but, though there be si- *Object.* 3. lence now, there may be Suffring ere long! Though there he silence here, there's suffering else where! Oh, though there be peace now, there may beware ere long! Though there be prosperity now, there may be

be adversity ere long! Oh, though it be Summer now, it may be Winter ere long!

Solution. Though the Woman be in the Wilderness, yet she shall
Cant. 8. 5. come out, *leaning upon her Beloved*, Soul, art loved? though thou beest, or shouldest be in Tribulation; yea, in great Tribulation, yet thou mayest come out of that great Tribulation.
Rev. 7. 14. *These are they that came out of great Tribulation, having washed their Robes, and made them white in the blood of the Lamb.* Now, wilt thou, that art loved, and universally washed, from thy Sins in Christs own blood, go away with thy countenance sad? Oh Soul! pluck a Cluster from this *Vine*, and take a Drop from this honey-comb: *Who loved us, and washed us, from our Sins, in his own Blood.*

3. Doth Christ wash from Sin in

in his own Blood? Suffer (then) the words of Exhortation. *By way of Counsel.*

Now, here, I would speak to the unwashed, and the washed.

Art not washed? Go (then) to Christ for washing. No more, shall have a Crown, then have a Christ; shall have Glory, then have Grace; and shall have Happiness, then have Holiness. If, therefore, thou wouldest be justified before God, and sanctified before Men, go to Christ. *If I wash thee not,* (and 'tis Christ that speaks it) *thou hast no part with Me.* Whether, would ye go? whether should ye go? whether, will ye go? whether, can ye go, but unto Christ, who loveth, and washeth from Sin, in his own Blood? Art unwashed? go (then) to Christ for washing. I. *To the unwashed.* *Jo.* 13 8.

But, is it Christs will, as well as *Question* 1.

as Christs work, that I should go to him, to be washed?

Answer. As it is Christs work to wash, so, it is Christs will that thou

1 *Thess* 4. 7. shouldest be washed. *This is the will of God, even your sanctification.* Now, God, and Christ will, and nill, the same things.

Quest. 2. But may those that are unwashed, go to Christ to be washed.

Answer. As unto whom, should an unwashed Soul go, but unto Christ; So, none but unclean Souls (Souls sensible of their *Ulcers*, and *Uncleanness*) will

Mat 9. 12. go to Christ to be washed. *The whole need no Physitian* (that is, see no need of a Physician) *but those that are sick.*

Quest. 3. But did ever a Soul, so unclean as I, go to Christ to be washed? Oh! I am a *Gehazi*, he was no fuller of Leprosie

then

then I am of Sin; and yet he went out of his Masters presence, a Leper as white as Snow.

A Sinner thou art, and no more thou art; now, though a Sinner be a Subject of misery, yet an object of Mercy. *The Son of Man is come to seek, and to save, that which was lost.* If I must go to Christ, to be washed in his Blood, then, what manner of Blood is Christs Blood.

Answer. Luk. 19. 10. Quest. 4.

Beloved! My Ling, will not sound this Bottom, for it is a bottomless Bottom; but I will let it down, for Christ can make a Feast of a Fragment. Take a Taste, though but a Taste.

Answer.

Christs Blood, is a Heart-softning blood. The heart of Man is stony; yea, like an Adamant stone, concerning which stone, they say, that nothing but

1.

but Goats-blood will soften it. Oh Soul, though thy heart be like an Adamant-stone; *yea, like the nether Milstone*, yet the blood of Christ can soften it.

Ezek. 11. 19. *I will take away the stony heart out of their flesh, and will give them a heart of flesh.*

2. Christs Blood, is a justifying blood. Justification, is a great thing, and a gracious thing indeed, to be acquitted from Sin and Death, and accounted Righteous unto Life, and Glory; is not this great? greatly great? This, is through Christs blood.

Rom. 5. 9. *That being justified by his blood, we should be saved from wrath through him.*

3. Christs Blood, is a Sin-mortifying blood. Beloved! ye must look upon your Sin, as that which was the death of your Lord; and ye must look upon the death of your Lord, as that which

which is the death of your Sin. *Our old Man is crucified with him, that the body of Sin may be destroyed.* Rom. 6. 6.

Christs Blood, is purchasing blood. There was little paid for the Saviour, they sold him for thirty pieces of Silver, but there was much paid for the Sinner. *Ye are not redeemed with corruptable things*, there's the Negative part; but what are these? Silver, and Gold: But, if Silver, and Gold cannot, what can? the blood of Christ can: but, with the precious blood of Christ. *Ye are not redeemed with corruptable things, as Silver, and Gold, but with the precious blood of Christ.* The blood of Christ, is the price of Redemption. 4. 1 Pet. 1. 18, 19.

Christs Blood, is pardoning blood. Oh what wearisome days, and nights, have many Souls! 5.

Souls! but what's the reason? they want a pardon. Do not these say at night, oh that it were morning? And, in the morning, oh that it were night! Oh how can you rest day, or night, that are without a pardon! Christs blood, is pardoning blood. *In whom we have Redemption through his blood*, the forgiveness of Sins.

Col. 1. 14.

6. Christ Blood, is pleading blood. *Abels* blood, did plead against the Offender, but Christs blood plead for the Believer. *Abels* blood, did cry for vengeance, but Christs blood cry for Mercy. 'Tis called the blood of sprinkling, that speaketh better things then that of *Abel*.

Heb. 12. 24

7. Christs Blood, is a pacifying blood. Christs blood, is the blood of *Atonement*. No sooner was *Haman* executed, but *Aha-*

suerus

ſuerus was appeaſed. No ſooner was Chriſt crucified, but God was pacified. And you, that were ſometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled; but how? in the body of the fleſh through death. *Col.* 1. 21, 22.

Chriſts Blood, is a procuring blood. Our Sins, did ſhut Heavens gate, but the blood of Chriſt is the Key, that open the gate of Paradiſe for us. 'Tis Chriſt that hath the Key of *David*, opening, and no man ſhutting; ſhutting, and no man opening Loved ones have boldneſs to enter into the holieſt; but how? by the blood of *Jeſus*. 8. *Heb.* 10. 19.

Chriſts Blood, is pure blood. Beloved! we have our *Blots*, in our *Scutcheons*; our *Weeds*, in our *Gardens*; our *Rubbiſh*, in our *Houſes*; our *Leaven*, in our *Hearts*; our *Holes*, in our *Coats*; but 9.

but Christ, had none in *His*. Impure blood, run in our veins; but only pure blood run in *His*.

Heb. 4.15. He, was in all points tempted, like as we are, yet without Sin.

Lastly. Christs Blood, is purifying blood. As the blood of Christ, is a blood of *value*, and of *Merit*; so, 'tis a blood of *Vertue*, and *Spirit*. This blood is a Laver, to wash in; it washeth a *Crimson Sinner*, Milk-white. Now, this is (if I mistake not) a part of the washing in the Text: *And washed us, from our Sins, in his own Blood.*

To the washed. 1. Doth Christ wash from Sin, in his own Blood? sense (then) thy Heart, with the *Nature* of Sin. Sin, defileth the Soul, and Christs *Blood* must go to wash it. Sin, makes man a perfect *Black*; and 'tis Christs *Blood* must make him perfectly

Tit. 1. 15. *White. Unto the pure, all things*

are

are pure, but unto them that are defiled, and unbelieving is nothing pure, but even their Mind, and Conſcience is defiled

Doth Chriſts Blood waſh from Sin? Take (then) a view here of mans inſufficiency to waſh himſelf. *Can the Ethiopian change his skin? or the Leopard his ſpots?* Man; any man, muſt live in his ulcers; lye in his ulcers; dye in his ulcers, and be damned for his ulcers, if Chriſt (in his own Blood) waſh him not from his ulcers. 2. *Jer.* 13. 23.

Doth Chriſts Blood waſh from Sin? pray (then) for the Blood of ſprinkling upon all thy Sacrifices, and Service. It was the ſaying of (One) "Oh truſt "not in Man that ſhall dye, "nor in the Son of Man, that "ſhall be made as Graſs! "There's no Confidence in "Princes; the only thing that 3. *Earl of Strafford.*

" ſtands by a man is the Blood
" of Chriſt, and the Teſtimony
„ of a good Conſcience. And,
Mr. Herbert I have read of another, whoſe
ſaying was (when he heard any
of his good works mentioned)
Ah! it is a good work, if it
be waſhed in the Blood of
Chriſt. Of this blood, the Apo-
1 Pet. 1. 2. poſtle ſpeaks; And ſprinkling
of the Blood of Jeſus Chriſt.

4. Doth Chriſts Blood waſh from Sin? wonder (then) the Riches of free-Grace. Waſhing, is but an effect, and Conſequent of Loving. Here's loving, and then waſhing; yea, waſhing from Sin; from all Sin, and that in Blood; yea, in Chriſts own Blood. *Who loved Me, and gave himſelf for Me.*
Gal. 2. 20. That is, *who loved Me, and* (out of love) *gave himſelf to Death for Me.*

5. Doth Chriſt waſh from Sin, in his

h's own Blood? Improve (then) this Text, and Truth, as an *Antidote* to expel Poyſon. May not this Text ſerve, and be improved as a Counter-poyſon? *And waſhed us, from our Sins, in his own Blood.* May not this Text, and Truth, be improved, as an Electuary for the Soul? *And waſhed us, from our Sins, in his own Blood.* For inſtance

Art tempted? yet waſhed. 1.
Oh ſay the Soul, I am tempted! dayly tempted! greatly tempted! tempted to curſe God, and die! (*Job* 2. 9) Art tempted? yet waſhed; here's an Antidote for this poyſon; *And waſhed us, from our Sins, in his own Blood.*

Art troubled? yet waſhed. 2.
Oh, ſay the Soul, I ſee all things come alike to all! There's no new thing under the Sun. Oh, I am troubled! troubled on e-

very ſide; and my Troubles come like waves (2 *Cor.* 4. 8.) Art troubled? yet waſhed; *And waſhed us, from our Sins, in his own Blood.*

3. Art reproached? yet waſhed. Oh, ſay the Soul, I ſuffer much in my name; and am accounted
1 *Cro.* 2.7. an *Achan*, the Troubler of *Iſrael!* Art reproached? yet waſhed. *And waſhed us.*

4. Art hardned? yet waſhed. Oh, ſay the Soul, my heart is like an Adamant, harder then a Flint! (*Ezech.* 3. 9.) Art hardned? yet waſhed. *And waſhed us.*

5. Art hated? yet waſhed. Oh, ſay the Soul, I am hated! hated of Relations! It may be ſaid of them, concerning me, as was of *Ammon*, concerning *Tamar* (2 *Sam.* 13. 15.) That the hatred, where with they hate me, is greater then the love where

where with they have loved Me. Art hated? yet waſhed *And waſhed us.*

Art poor? yet waſhed. Oh, ſay the Soul, I am poor! I am like the poor Widow (*Mark* 12.42.) that had her two Mites, which made but a Farthing? Art poor? yet waſhed. *And waſhed us.* 6.

Art perſecuted? yet waſhed. Oh, ſay the Soul, *I am hunted! hunted as a Partridge in the mountains!* (1 *Sam.* 26 20.) Art perſecuted? yet waſhed. *And waſhed us.* 7.

Art unbelieving? yet waſhed. Oh, ſay the Soul, my Faith is at a low Ebb, and like the Nobleмans Son (*Jo.* 4. 47.) at the point of death! Art unbelieving? yet waſhed. *And waſhed us.* 8.

Art weak? yet waſhed. Oh, ſay the Soul, I am weak! the outward man weakens dayly! 9.

weakens greatly! Oh, I may ſay with the Apoſtle, *the time of my departure is at hand!* (2 *Tim.* 4. 6.) Art weak? yet waſhed. *And waſhed us.*

Laſtly. Art diſſerted? yet waſhed. Oh, ſay the Soul, 'tis Night now! Midnight now! Oh, the Face of God is hid now! not a ſmile, and a ſhine now! not a glimps, and a glaunce now! Oh, I may ſay, as the Pſalmiſt doth (*Pſal.* 30. 7.) *thou didſt hide thy Face, and I was troubled!* Art diſſerted? yet waſhed; *And waſhed us.* May not (now) this Text, and Truth, be improved as an Antidote? Chriſt loving his, waſheth his; yea, out of love to his, waſheth his, and that from Sin, in his own Blood.

Who loved us, and waſhed us, from our Sins, in his own Blood.

THE

THE Churches Stock, OR, Believers Patrimony.

Gal. 3. 16. (former part.)

But to Abraham, and his Seed, were the promiſes made.

IF there be a Context, I ſhall humbly take leave of that. In the Text, you have the Perſons, and the Predicate.

The Perſons: *Abraham, and his Seed.* His Seed; what Seed? His Believing Seed; his Spiritual Seed; his Seed by the free-Woman. And, that this is the 1.

Seed, you may run, and read, in the words following the Text: *He ſaith not, And to Seeds, as of many, but as of one; and to thy Seed, which is Chriſt.* Not *Iſhmael*, and *Iſaac*; but *Iſaac*, and not *Iſhmael*: Not *Eſau* and *Jacob*; but *Jacob*, and not *Eſau*: not thoſe born after the Fleſh, but thoſe born after the Spirit. *And to thy Seed*, which is Chriſt; of whom *Iſaac* was a lively, and a lovely Type. *To Abraham, and his Seed; And to thy Seed, which is Chriſt.* Now, in that compleat Genealogy of Chriſt
Luke 3 34. (*Luke the third*) you have (among other things) this, who was the Son of *Abraham*. *And to thy Seed*, which is Chriſt; that is, Chriſt, and all that are Chriſts; Chriſt, and all that are choſen, and called, in, and by Chriſt, both Jews and Gentiles. And, that this is (thee) Seed of

Abra-

Abraham (who is ſtiled the Father of the Faithful) is evidently evident, *Rom.* 9. from the *ſixth* to the *fourteenth Verſe.*

The Predicate. That which is ſpoken, concerning theſe, is, that the promiſes were made unto theſe: *To Abraham, and his Seed, were the promiſes made.* The Perſons, are Believers, and the Promiſes are their Patrimony Now, *to Abraham, and his Seed were the promiſes made.* 2.

That thoſe; all thoſe; and only thoſe, who are Goſpel-Believers, have a Goſpel-right, to Goſpel-promiſes. *Meditation.*

That *Abraham* was a Believer, who doubts? And, that (this) Seed, which are called (his) Seed, are Believers, none need to doubt, by what (I think) I have already written. So that what I have made the matter of my Meditation, and preſented

ſented as the Doctrinal-Truth, doth (without ſtraining) ariſe out of the Text. That Goſpel-believers, have a Goſpel-right, to Goſpel promiſes.

In the proſecution of this propoſition, ſuffer an innocent inquiry after theſe ſix things.

Method. 1. What theſe Goſpel-Believers are, that have a Goſpel-right to promiſes.

2. What theſe promiſes are, unto which Goſpel-Believers have a Goſpel-right.

3. Whether Goſpel-Believers, have a Goſpel-right, to Goſpel-promiſes.

4. How, Goſpel-Believers have a Goſpel-right, to Goſpel-promiſes.

5. Why, Goſpel-Believers, have a Goſpel-right, to Goſpel-promiſes.

6. What uſe may be made of this, That Goſpel-Believers, have

have a Goſpel-right, to Goſpel-promiſes.

What theſe Goſpel-Believers are, that have a Goſpel-right to promiſes. 1.

I would hope to arrive thee at a Diſcovery of a Goſpel-Believer, under a Diſcuſſion of a Goſpel-Faith. There is the Habit of Faith, and the Act of Faith.

There's the Habit of Faith. 1. There's the Seed of Faith, or Faith in the Seed. The Heart, that's the Soil, and Grace, that's the Seed. *Being born again, not of corruptible ſeed, but of incorruptible.* 1 Petr. 1. 23. Grace, is the Seed; Faith, is (a) Grace, if no (thee) Grace, for 'tis the leading Grace; the Grace that lead the *Van* of all other Graces. Grace, is the Seed, and this is incorruptible. As there is no Grace in Sin, ſo, there is no Sin in Grace.

2. There's the Act of Faith. As there is the Habit of Faith, so
Gal. 5. 6. there is the Act of Faith. As there is the work of Faith, so there is a working-Faith. *But Faith, which worketh by Love.*

Question. But what manner of Faith, is this Faith?

Solut. 1. 'Tis a Faith that hath Christ for Object. That (He) might
Rom 3.26. be just, and the justifier of him that believeth in (Jesus.) This Faith, hath Christ (but not the lying vision of the heart) for its Object.

2. 'Tis a Faith of the Operation of God. Faith, is a work, but
Col. 2. 12. 'tis Gods work. 'Tis (expressly) called a Faith of the Operation of God. As Faith is Gods will, so 'tis Gods work.

3. 'Tis a Faith that's wrought not only by the power of God, but by the exceeding greatness of Gods power. And what is the

the ſuper-eminent magnitude of his power to us-ward, who believe, according to the working of the might of his power, which he wrought in Chriſt, when he raiſed him from the dead. There is concerned in the working of Faith, a power æquivalent unto, and æquipollent with that power, which gave a Reſurrection to Chriſt Jeſus. *Eph.* 1. 19, 20.

4. 'Tis a Faith that hath a Train of good works. *Shew me thy Faith without thy works, and I will ſhew thee my Faith by my works* By works, I mean, works from a right Principle, to right Ends; that is, works, from a gracious Principle, to a gracious end; works, from a Principle of the Grace of God, to a promotion of the Glory of God. Now, though ſuch works are not *Eſſential* unto Faith, *Jam.* 2 18.

yet

yet they are *Evidential* unto Faith; though, they are not the *Eſſence* of a lively Faith, yet, they are the *Evidence* that Faith lives; *For, as the Body, without the Spirit is dead; ſo Faith, without works, is dead alſo.* This, is a Goſpel-Faith, and he, or ſhe, that hath this Faith, is a Goſpel-Believer. *Jam.2.26.*

2. What theſe promiſes are, unto which Goſpel-Believers, have a Goſpel right. Promiſes (they ſay) are Abſolute, or Conditional.

1. *Abſolute.* Abſolute promiſes, are Spiritual, and Cæleſtial; As Grace, and Glory; Redemption, and Remiſſion; Sanctification, and Salvation.

2. *Conditional.* Conditional promiſes, are temporal, and corporal; As Health, and Honour; Proſperity, and Plenty; Seed, and Subſtance, &c.

But

But in ſhort, there's a three fold promiſe: Civil, Religious, and Divine.

Civil. This is a word paſſed from Man, to Man. A Civil promiſe, is a word paſſed from Man, to Man, for the performance of ſome lawful thing, as in Contracts, and in other affairs. Thus, *Laban*, made promiſe to *Jacob*, to give him his Daughters. Thus, *Saul*, made promiſe to *David*, not to hurt him, and hunt his Soul, to take it. Thus (alſo) *Jonathan*, made promiſe to *David*, 1 *Sam.* 19. 1, 2, 3. 1. *Civil.*

Religious. This is a word paſſed from Man, to God. A religious promiſe, is a word paſſed from Man, to God, concerning ſome Duty, relating to his Honour. This, is called a Vow. If a Woman (alſo) vow a vow unto the Lord. Thus, the 2. *Religious.*

Psa 66. 13, 14. the Psalmist: *I will go into thy house with burnt-offerings, I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*

3. *Divine.* Divine. This, is a word passed from God to Man. A divine promise, is a word passed from God, to Man, concerning the fulfilling of some Good, or removing of some Evil, Spiritual, or Temporal. *Psa. 119. 38,49,50. Stablish thy word unto thy Servant, who is devoted to thy Fear. Remember thy word unto thy Servant, upon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me*

Now, Gods promises, are Legal, or Evangelical.

1. *Legal.* Legal. *Do this, and live.* Thus God passed his word, to give eternal life, and Creature-Comforts, upon condition of performing

forming the Law. *Honour thy Father, and thy Mother*, which is the first Commandement with promise. But, these, are not the promises, spoken off in the Text: *To Abraham, and his Seed, were the promises made.* *Eph. 6. 2.*

Evangelical. Thus, when God passeth his word freely to give; freely to give Christ, and (together with Christ) all things freely to give. Whereby are given unto us; but what? promises; yea, precious promises, yea, great, and precious promises; yea, exceeding great, and precious promises. Now, these are they; they are Gospel-promises, unto which Gospel-Believers, have a Gospel-Right; Of these my Text speak: *To Abraham, and his Seed, were the promises made* 2. *Evangelical.* *2 Pet. 1. 4.*

Whether Gospel-Believers, have a Gospel-Right, to Gospel-promises, 3.

promiſes. It were no hard Task to produce a cloud of witneſſes. But in the mouth of two, or three, ſhall every word be eſta-

Gal. 3. 22. bliſhed. For inſtance: *The Scripture hath concluded all under ſin, that the promiſe by the Faith of Jeſus Chriſt might be given to*

Gal. 3. 29. *them that believe. If ye be Chriſts, then are ye Abrahams ſeed, and heirs, according to the promiſe.*

Gal. 4. 28. *Now, we, Brethren, as Iſaac was, are the Children of promiſe.*

4. How Goſpel-Believers, have a Goſpel-Right, to Goſpel-promiſes.

1. *Through Grace.* Through Grace. Free-Grace gives a right to the promiſe. Promiſes, are Donatives; they

Gal. 3. 18. are free gifts. *If the Inheritance be of the Law, then 'tis no more by promiſe; but God gave it to Abraham by promiſe.* Here, the Inheritance is given, that is under promiſe'; and the promiſe

niſe is given, under which the nheritance is. God gave it to *Abraham* by promiſe.

Through Chriſt. Chriſt, is he firſt, and great Heir: he is Heir of all things, and through him Believers inherit the promiſe. 'Tis the Prince of life, hat gives a propriety in the romiſe of life. *For this cauſe,* Heb. 9.15. *e is the Mediatour of the New eſtament, that by means of death, or the Redemption of the Tranſreſſions, that were under the firſt eſtament, they which are called, ight receive the promiſe of eteral Inheritance.* Here is an eteral inheritance under promiſe, ut this is through the death of Chriſt. 2. *Through Chriſt.*

Through the Spirit. The Spirit, is called the Spirit of promiſe. *After ye believed, ye were ealed with that holy Spirit of romiſe.* And, as there is the Spi- 3. *Through the Spirit.* Eph. 1. 13.

Spirit of promiſe, ſo there the promiſe of the Spirit. Th we might receive the promi of the Spirit. 'Tis called t promiſe of the Spirit, not (o ly) becauſe a greater efflux the Spirit is under promiſe, b (alſo) becauſe the Spirit is t Author, and Applyer of the pr miſe.

4. *Through Faith.* *Gal.* 3.14.

Through Faith. Faith, is t Souls hand to receive the pr miſe. *That the bleſſing of Abr ham might come on the Gentile that we might receive the promi of the Spirit*; but how? *throug Faith.* Here is Faith, but 't Faith from Chriſt; here is Faith but 'tis Faith in Chriſt; 't Faith that hath Chriſt for O ject, as well as Author, an Actor; So that Grace, an Chriſt; the Spirit, and Faith i Chriſt, give a Goſpel-Right, t Goſpel-promiſes.

Wh

Why Gospel-Believers, have Gospel-Right, to Gospel-promises. The Reasons follow. 5.

In order to the exercise of a Believers Faith. As the Precept, is a *Rule* for *Obedience*, so the promise, is a *Ground* for Faith. The promises of God, and of the Gospel, they are (if I may speak it without Levity, and with a holy Reverence) the swadling Cloaths of Christ, and they carry a Christ wrapped up in them. Gospel-promises, they are full *Breasts*, and God delight that Faith should draw them. *Reason* 1.

Oh Soul! when Time goes into Eternity, then Faith will go into *Vision*; it must therefore be conversant about the truth of the promise here. 'Tis said of *Abraham*, that *he staggered not at the promise of God through unbelief, but was strong* Rom. 4. 20, 21.

in

in Faith, giving glory to God being fully perſwaded, that what God hath promiſed, he was able also to perform.

2. In order to the Exerciſe of Believers Hope. As (Faith looks to the (Truth) of the promiſe, ſo (Hope) looks to the (Good) of the promiſe: Faith looks to the (Truth) of the promiſe. *Ipſe dixit*; 'Tis not *Pythagoras*, but God that hath ſpoken it; *And he is not Man that he ſhould repent, nor the Son of Man that he ſhould lye.* So Hope looks at the (Good) of the promiſe; at the *Good* couched, and lodged in the promiſe, whether it be a promiſe of the life that now is, or of that which is to come. About the *Good* couched, and lodged in the promiſe, is Hope converſant; whether it be the Removing of evil, or the obtaining

ng of good. *This is the pro-* 1 Jo. 2 25.
miſe which he hath promiſed us,
even eternal life. Eternal life, is
under promiſe, and this is the
(*Good*) of the promiſe. But let
the Apoſtle (who was a far bet-
ter Orator then my ſelf) ſpeak,
as to the *Good*, and *Truth* of the
promiſe. *In hope of eternal life,* Tit. 1. 2.
which God that cannot lye, pro-
miſed before the World began.
In hope of Eternal life, there is
the (*Good*) of the promiſe; *which*
God that cannot lye, promiſed be-
fore the World began. There's
the (*Truth*) of the promiſe;
Hope, is converſant about the
one, and Faith is converſant
about the other. Now, Goſpel-
Believers, have a Goſpel-right,
to Goſpel-promiſes, that Hope
may be excerciſed; for, when
Time goes into *Eternity*, then
Hope will go into *Poſſeſſion*, as
Faith will go into *Viſion*. Is it
not

not proverbial, were it not for Hope, the heart would break? The Proverb (metaphyſically underſtood) is innocent; for, had Believers hope only in this life, they were of all Creatures the moſt miſerable. Goſpel-Believers, have ſomething in *Hope*, though nothing in *Hand*; much in the *Promiſe*, though little in the *Purſe*. Hope (in ſome ſenſe) excels Faith; for *the Devils believe, and tremble*; yea, the Devils pray; They beſought Jeſus, to ſend them into the Deep. The Devils believe, and tremble, and pray: what want they then? they want Hope, which is a conſtant, and a confident expectation of a promiſed good; this Devils can never have; they are under *Torture*, and *Torment*, and that without Hope of redemption. A life of Hope, is the

1 *Cor.* 15. 19.

Jam. 2. 19.

Luke 8. 30. 31.

Rom. 4. 18.

the life of Believers; *Abraham* believed in Hope, against Hope. This Hope, Devils can never have, and do not this want thereof make Devils?

In order to a Believers *Peace*, and *Pardon*, Gospel-Believers, have a Gospel-Right to Gospel-promises, that in (them) they may read their Peace, and Pardon. *Now the God of Hope, fill you with Joy, and Peace*; but how? through believing (*Rom.* 15.13.) That is, through believing the Peace, and the Pardon, laid up in the promise. The Gospel, is a golden *Mine* of gracious Promises; the least promise (there) is worth a World, a thousand Worlds, if there were so many: 'Tis called the Gospel of Christ. 'Tis called the Gospel of God. 'Tis called the Gospel of Grace; and 'tis called the Gospel of Peace. *Your feet* 3. *Gal.* 1. 7. *Rom.* 1. 1. *Acts* 22. 28.

shod with the preparation of the Gospel of Peace. The Gospel is Christs Letter of Credence, that when a poor drooping, doubting, and desponding Soul cannot see him, it may (in the promises thereof, and therein I read of him, and hear from him. The Wife is in *England*, the Husband in *India*; oh how welcome is a Letter from him when she cannot look upon him! Oh what a Lift to the Wife, is a Letter from the Husband under her poreing upon his Absence, and Distance! Oh say the Wife, though I cannot look upon my Husband yet I have a Letter from my Husband! And, though I cannot see him, yet I hear from him, and read of him. 'Tis thus here; to hear of a Christ and hear from a Christ, when the Believer cannot see him

is a Believers Mercy, and this is the promiſes of the Goſpel. Now, Goſpel-Believers, have a Goſpel-Right, to Goſpel-promiſes, in order to their Peace, and Pardon. *Whom, having not* 1 Pet. 1. 8.
ſeen, ye love, in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of Glory.

In order to a Believers 4.
ſtrength, and ſupport. Goſpel-Believers, have a Goſpel-right, to Goſpel-promiſes, that (in the promiſes) they may read a promiſed Strength, and Support. Oh, ſay the Soul, that Scripture ring in my ears, and follow me whither ſoever I go! *It ſhall come to paſs, that him* 1 Kings 19
which eſcapeth the ſword of Ha- 17.
zael, *ſhall* Jehu *ſlay; and him that eſcapeth the ſword of* Jehu, *ſhall* Eliſha *ſlay.* Oh, ſay the Soul, if I do not fall by the

hands of this *Saul*, I may by the hands of that *Achan!* If I do not fall by the hands of this *Achan*, I may by the hands of that *Goliah!* Oh! If I do not fall by the hands of this Corruption, I may fall by the hands of that Temptation; And, if I fall not by the hands of that Temptation, I may fall by the hands of this Corruption. But, Soul, art a Gospel-Believer? then thou hast a Gospel-Right, to Gospel-promises, that (in the promises) thou mayst read a promised Strength, and Support under Temptation, under Corruption. God (by the Prophet) speaking of *Abraham* his Friend, and his Seed, makes, and leaves a precious promise:

Isa. 41. 8. 10. *Fear thou not*; why? *for I am with thee*: be not dismaid; why? *for I am thy God*; but what then? I will strengthen Thee; yea, I will

will help Thee; yea, I will uphold Thee, by the right hand of my righteouſneſs. Here, ye may read (under promiſe) the preſence, and the power of God; Strength, and Support from God; Now, *to Abraham, and his Seed, were the promiſes made.* Oh, ſay the Soul, I am weak! weak as water! ſaith God, I will ſtrengthen. Oh, ſay the Soul, the work is too hard for me! and too much for me! ſaith God, I will help. Oh, ſay the Soul, I may ſtay by the way! fail by the way! fall by way! No, ſaith God, I will uphold thee, ane that by the right hand of my righteouſneſs.

What uſe may be made of this, that Goſpel-Believers, have a Goſpel-Right, to Goſpel-promiſes. 6.

Theſe are three Uſes: Terror; Trial; Triumph.

1. By way of Terror.

ART an Unbeliever? tremble (then) for thou (haſt at preſent) no Goſpel-Right, to Goſpel-promiſes. Oh Soul! thou canſt never look upon the (promiſe) of life as thine, until thou canſt look upon (Prince) of life as thine. Providential Mercies, fall upon all Creatures, but the promiſes of Mercies, and Mercies in the promiſes, are ſetled upon the Spouſe as her proper, and peculiar Dowry. If, therefore, to haſt no Goſpel-propriety to the Prince, and Saviour; thou haſt no Goſpel-propriety, to the promiſe of Life, and Salvation. Art in a ſtate of Unbelief? Oh how may trembling (then) take hold upon thee, for thou haſt no Goſpel-right, to any Goſpel-promiſe. Whether thou haſt a decretive right, I know not, but a declarative right thou haſt not, for, *to A-*

bra-

braham, and his Seed, were the promiſes made Is not that a ſad word? *At that time, ye were without Chriſt*; without Chriſt! what then? Soul, is it nothing to be without Chriſt? To be without the Prince of Life, is to be without the promiſe of life: Chriſt is the firſt, and grand promiſe, *the ſeed of the woman*; all after promiſes, are but as ſo many Comments upon this firſt, and grand promiſe, Chriſt. Is it nothing (then) to be without Chriſt? But what follows? *Being aliens of the Common-wealth of Iſrael, and Strangers from the Covenants of promiſe, having no hope, and without God in the World.* Did *Spira* ſay (when his Friends were reading of comfortable promiſes, about the death of Chriſt) "read no more; read no more; "read no more; they are Cor-

Eph. 2. 12.

"dials to others, they are Corrasives to me. Oh what mayst thou then say, that art in a state of unbelief! I would have more Charity for him, then for thee, if thou beest an Unbeliever, for, *to Abraham, and his Seed, were the promises made.*

2. *By way of Tial.* Have Gospel-Believers, a Gospel-Right, to Gospel-promises? Try (then) whether thou hast a Gospel-right.

The Questions (now) will be these.

Questio 1. But how shall I know, that I have a Gospel-Right, to Gospel-promises?

Solut. Hast Christ? then thou hast a Gospel-right, to Gospel-promises. If Christ be thine, all is thine. What one said of Antiquity: *Antiqua mea, Christus meus*: my Antiquity, is my Christ; I may say of propriety, *proprietas mea, Christus meus*; my

Christus meus, & omnia.

propriety is my Christ. He that spared not his own Son, but delivered him up for us all, how shall he not with him (also) freely give unto us all things? *Rom.* 8. 32.

But how shall I know that Christ is mine? *Quest.* 2.

Hast the Spirit? then thou hast Christ. *By this we know that he abideth in us, by the Spirit which he hath given us.* This is an infallible Evidence. *Solution.* 1 *Jo.* 3. 24.

But how shall I know that I have the Spirit? *Quest.* 3.

Hast the Fruits of the Spirit? then thou hast the Spirit. Though there may be a Tree without Fruit, yet there cannot be Fruit without a Tree: Now, the Spirit is not a barren, but a bearing Tree; it bears Variety, and Rarity; it bears Variety; as Love, Joy, Peace, long-suffering, gentleness, goodness, Faith, Meekness, Temperance; *Solut.* *Gal.* 5. 22, 23.

rance; it (alſo) bears Rarity, Faith, Love, &c. ſuch Fruit as this.

I will take but one of the Top-fruits of this Tree, and that's Faith. Haſt Faith? a Faith, that hath Chriſt, for Object? Chriſt, for Author? Chriſt for Actor? then thou haſt the Spirit, and a Goſpel-Right, to Goſpel-promiſes. *To Abraham, and his Seed, were the promiſes made.*

1 Jo 5 10. *He that believeth on the Son of God, hath the witneſs in himſelf.* Where this Faith is, there is the Spirit; he that hath the Spirit, hath Chriſt; and he that hath Chriſt, hath a Goſpel-Right, to Goſpel-promiſes.

Queſt. 4. But how ſhall I know when a promiſe is given from God? Oh I fear, I take promiſes, before they are given of God!

Solut. 1. Then a promiſe is given of God, when it comes not in word

word onely. A promise, from God, comes in word, *but not in word onely, but in power, and in the holy Spirit.* Our Gospels came not to you in word only, but also in power, and in the holy Spirit, and in much assurance. A promise come in word; there must be a word; yea, this the written word; or, (at least) something æquivalent unto the written Word; yet it comes not in words only, but also in power. 1 Thes. 1. 5

2. Then a promise comes from God, when the Soul is enabled, and influenced, to receive it. That we might receive the promise of the Spirit. Now, this receiving is believing, for Faith is the Souls hand. *To as many as* Joh. 1. 12. *received him, to them gave he power* (or priviledge) *to become the Sons of God;* but who are these? Even to as many as be-

lieve to his Name. For the Soul to say, this is the word of God, and (through Grace) I believe it; when the Soul can say, concerning a promise, as *Paul* said concerning the safety of the Souls, under the loss of the Ship, I believe God, that it shall be as it was told me; So, when the Soul can believe the promise; this promise is mine, &c. then 'tis given from God.

3. Then a promise is given from God, when 'tis engraven upon the heart. 'Tis true, Satan can produce Scriptures, and present promises, but when promises are written upon the heart, then they come from God. When the Soul keep a fresh sense of the promise upon the heart, and can say with the Psalmist: *I remember the dayes of old*, it looks (then) as if it were given from God. *Ye are our Epistle written*

2 Cor. 3. 2, 3.

in

in our hearts, known, and read read of all Men; For as much as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart. Are there not some of you here, that remember the very first promise, wherein Christ, and your Souls met? and you cannot forget that, and other promises, also.

Then a promise is given from God, when it sutes the Souls condition. For instance, 4.

Art tempted? Oh, say the Soul, my Temptations are wanton, and wicked! horrid, and sordid! brutish, and blasphemous! *Blessed, is the Man, that endureth Temptation, for when he is tryed, he shall receive the Crown of life, which God hath promised to them that love him.* 1. Jam. 1.12.

Now,

Now, this ſuit is the Souls condition.

2. Art afflicted? Oh, ſay the Soul, I can look no way, but I may ſay, *Gad*, a Troop commeth! My afflictions come like waves, no ſooner is one affliction over, but another commeth. *In all their affliction, he was afflicted.* He was affected, with their affliction, and they had his Affection, under their Affliction. This word ſutes the preſent Condition.

Iſa. 63. 9.

3. Art perſecuted? Oh, ſay the Soul, *Saul hunts after my ſoul to take it!* Perſecuted, but not forſaken. Though perſecuted of Man, yet not forſaken by God. This falls in with the Souls condition, and ſo looks like a word given from God.

2 Cor. 4. 9.

4. Art diſerted? Oh, ſay the Soul, the Sun of Righteouſneſs is gone down upon me, and there's

there's a Cloud interposing between my Soul, and my Saviour! *For a small moment have I forsaken thee, but with great mercies will I gather thee.* Doth not this sute the Condition of the Soul? Isa. 54. 7.

Art reproached? Oh, say the Soul, they lay to my charge things that I know not! *Blessed are ye, when men shall revile you, and speak all manner of evil against you* (falsly) *for my sake.* Is not this word sutable? 5. Mat. 5. 11.

Art impoverished? Oh, say the Soul, my Barrel is empty! and my Cruse empty! *The young Lyons do lack, and suffer hunger, but they that seek the Lord, shall not want any good thing.* They shall not want any thing that is good, that is for their good. Is not this promise sutable, and seasonale? 6. Ps. 34. 10.

Art Unbelieving? Oh, say 7.

the

the Soul, my Faith is at a low Ebb, and I cannot make conclúsion of Light in Darkneſs, of Life in Death, which is the true Logick of Faith? *If we believe not, yet he abideth faithful, he cannot deny himſelf.* Is not this a ſutable word?

2 Tim 2. 12.

8. Art mourning? Oh, ſay the Soul, mine Eye is like a Limbeck, continually dropping! *I, even I am he that comforteth thee.* Not I, and another; not I, or another; but I, *even I am he that comforteth thee.* This falls in with the preſent ſtate.

Iſa. 51. 12.

9. Doſt want Pardon? Oh, ſay the Soul, I want a ſight, and a Senſe of Pardon! There's no Salvation, without Remiſſion, and yet I want a Sight, and a Senſe of that. *I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.* Is not this proper? Haſt

Iſa. 43. 25.

Haſt back-ſliden? Oh, ſay the Soul, I have a ſliding foot, and a back-ſliding Heart! *I will heal their back-ſliding, I will love them freely.* Is not this a proper promiſe? 10. Hoſ. 15. 4.

Doſt fear? Oh, ſay the Soul, I fear I ſhall fall by the ſtrength of this Temptation! or this Corruption! *My Grace is ſufficient for Thee, for my power is made perfect in weakneſs.* A promiſe (thus coming) ſutes the Souls condition, and ſeems (to me) to be a promiſe given from God. Laſtly. 2 Cor. 12. 9.

Art a Believer? Triumph (then) thy Salvation is under Promiſe. Soul, though Salvation be a great thing; though it be a Soul-Salvation; a Spiritual Salvation; an eternal Salvation, yet, this Salvation is under promiſe, and is entailed upon believing. *Receiving* 3. *By way of Triumph.* 1 Pet. 1 9.

the

the End of your Faith; the Salvation of your Souls. As Faith ſhall have an End, ſo there is the end of Faith, and that's Salvation; *receiving the end of your Faith, even the Salvation of your Souls.*

There muſt be believing, till Faith come to an end, if (at the End) you would receive the End of your Faith, even the Salvation of your Souls. When Faith ſhall have an End, then ſhall the Soul have the End of Faith, and that's Salvation; Receiving the end of your Faith, even the Salvation of your Souls. Soul, take a Drop into thy Bucket; pluck a Cluſter from this Vine, Goſpel-Promiſes, they are (as it were) the Veins of Chriſt, whereby his Bloud is carried into all his body, the Church. Goſpel-promiſes, they are the

Trea-

Treasures of Comforts; they are the Churches Stock; they are the Believers Patrimony; *To Abraham, and his Seed, were the Promises made.* It is the Privilege and Dignity of true Believers, to be called heirs of the Promise. Heb. 6. 17.

Oh, but a Cloud seems to be impending! Is not Sin reeling still? Is not Satan raging still? What course shall I now steer, for the bitterness of Death is not yet past? *Question.*

Make Judgment of Gods Faithfulness, not according to his *Providences*, but according to his *Promises*. God, hath promised to keep his People, and he will keep his Promise. Providences, may work counter, but Promises are the same, and are sure. Whatever is uncertain, the promise is sure. An Estate may be lost; Relation *Solution.*

tions may dye, and go to th
Grave of Silence, but the Pr
miſe is ſure, and the ſame
Rom. 4. 16. *Therefore it is of Faith, that*
might be by Grace; why? *to t*
end the promiſe might be ſure
all the Seed. To all the Seed
but what Seed is this? *not*
that (onely) which is of the La
but to that (alſo) which is of t
Faith of Abraham, who is t
Father of us all. Now, that th
Soul may be filled (like th
water pots of *Galilee*) up t
the very Brim, with Joy, an
Peace, through believing, ſu
fer me to tell thee, that th
promiſes are ſure, and the ſame
For

1. They are hid in the Scripture
Eph. 3. 6. *That the Gentiles ſhould be fel*
low heirs, and of the ſame body
and partakers of his promiſe; bu
how? through the Goſpel.

2. They are hid in the Heart
wit

with the heart man believeth unto Rom. 10.
righteousness, and with the mouth 12.
confession is made unto Salva-
tion.

They are hid in Christ. *All* 3.
the Promises of God, in Him 2 Cor. 1. 20
(that is, in Christ) *are YEA,*
and in him AMEN, unto the
Glory of God by us.

But, to end, as I did begin; Divine Promises, they are hid in the Scripture; but should that be made a Sacrifice, then they are hid in the Heart: Gospel-Promises, they are hid in the Heart; but should that be made a Sacrifice, then they are hid in Christ, and are they not sure enough there? Oh, Soul! I am sure, there they are sure. Now, Gospel-Believers, have a Gospel-Right, to Gospel-Promises. Art a Believer of the right Stamp? these Promises (then) are thine, and wilt thou

thou go away with a Counte
nance sad? Oh Soul! ope
thy mouth wide, that it ma
be filled with Grace, and Peace
For, *To* Abraham, *and his Seed*
were the Promises made.

λόζα ἐν ὑψίστοις Θεῷ. *Luke* 2. 14

FINIS.

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